



# Brethren In Northern Illinois and Wisconsin

By

John Heckman

and

J. E. Miller



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1941



DEDICATED

to

those Noble Men and Women

of

the Church of the Brethren

who

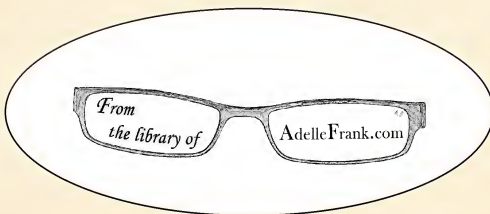
Left Their Eastern Friends

Endured Pioneer Hardships

Built Christian Homes in Illinois and Wisconsin  
Established the Church as the Community Center

and

Left Their Children a Priceless Heritage





## Preface

It was in 1915, that, at the suggestion of the writer, the Polo church asked the district meeting to appoint a committee to "gather and preserve historical material and data of the churches and workers of Northern Illinois and Wisconsin, that it may be available when a history is to be written." Committee appointed: Cyrus M. Suter, D. L. Miller and John Heckman. D. L. Miller soon after withdrew from the committee and J. E. Miller was added. Questionnaires were sent out and much valuable material was brought together. Several approaches were made toward writing the history. Suter passed on to his reward. Delay proved valuable, for in 1936 the way opened to devote time to completing the research through all the churches and communities to secure facts and materials that were fading from the memory of the pioneers and their descendants.

We acknowledge the interest and help so generously given by all. Special mention is made of Eld. John J. Emmert of Mt. Carroll, who kept a diary from 1857 to 1893 (with one year missing), the time of his death, in which he jotted many passing events of the church, its leaders and membership. And, also, of Eld. Allen Boyer of Lena, who made notes of many district meetings, subjects discussed, and especially of love feasts and ministers.

In the earlier years the churches kept no orderly records of their doings. In the late seventies records were beginning. They were making history with little time to record it. With some there was an aversion to recording the activities of their public meetings. Much of this early history has been secured from what has been told by word of mouth, family traditions, old deeds and wills, old Bibles, marriage records and diaries. Even tombstones hold secrets, some of which we have been able to unlock. The research work has become a fascinating hobby. These people of the past have become my friends. I almost live with them. I let them talk to me. Their good deeds and achievements have become a great inspiration to me and this little volume is put forth to record the doings and thoughts of those who have gone before us that we may inherit, not so much their methods as the spirit in which they did their work, and the devotion to their tasks, unfinished and left to us to carry on.

John Heckman.

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## PART ONE

### Introductory

For the origin of the Church of the Brethren one must go back to the fiery and profound preaching and writing of Martin Luther, through whose labors the Reformation resulted. Such were the power and influence of Luther that the Catholic Church experienced a reformation and the Protestant denominations came into being. Notwithstanding the Reformation the years brought forth a spiritual decadence which again cried out for a reform. The Pietistic movement which followed brought satisfaction to some. There were those, however, who could not go with those Pietists who, in their desire to get away from formalism, were ready to discard all church organizations. Among those who appreciated the strength of Pietism, but held to an organized church, was Alexander Mack, the founder of the Church of the Brethren. Biblical in his study, evangelistic in his message, he gathered around him other earnest seekers who were eager to discover the message of the New Testament and were ready to follow its teachings. Mack was living at Schwarzenau in the province of Wittgenstein, Prussia. Finally eight of these seekers were ready to bind themselves together in a more formal manner. Because they were not able to find a church that practiced the teachings of the New Testament as they discovered and understood them, in the year 1708, early one morning they met on the banks of the Eder River and were immersed in the name of the Father, and of the Son, and of the Holy Ghost as taught in Matthew 28: 19, 20. This trine immersion, they had discovered according to history, was the early mode of Christian baptism. They experienced great joy in this move, continued their Bible study, practiced what they knew and proclaimed their belief to others. Such was the simple origin of the Church of the Brethren.

The denomination has been known by various names, though their preference at the beginning was simply brethren, for they considered themselves merely a brotherhood, a fellowship. They have been known as Tunkers, Dunkards, Dunkers. Because of their German origin, German has often been applied to them. Because of their form of baptism they have often been called Baptists. Conference of 1836 adopted the name, Fraternity of



German Baptists. In 18— the legal name adopted was German Baptist Brethren. Finally the Conference of 1908 adopted the name, Church of the Brethren, which has since been in use, though one must often call himself a Dunkard when he tries to explain to a stranger what his church really is.

Ere many years both the established churches and the state began to persecute this new brotherhood, this church of protest that dared to preach doctrines at variance with those generally accepted. From Schwarzenau the membership was driven westward. So bitter was this persecution that in 1719 Peter Becker, an outstanding minister, led the first Brethren group to America, settling in and near Germantown, Pennsylvania. In 1729 Alexander Mack followed with a second party, which settled among the first group. This drain upon the European congregations was so heavy that they finally disappeared altogether. On the other hand, their number in America increased. The first American organization was formed at Germantown on Christmas Day of 1723, at which time the first baptisms were performed and the first love feast was held in the New World. From this beginning new settlements and new congregations developed in Pennsylvania, Maryland, Virginia, North Carolina and westward to the Mississippi River, later to the Pacific coast, south to the Gulf of Mexico and north into Canada. Foreign congregations are found in Denmark, Sweden, Nigeria, China and India.

The scope of this study deals specifically with what is known in denominational language as the District of Northern Illinois and Wisconsin. The time begins with the second quarter of the nineteenth century and comes down to the present. We deal with men, institutions and movements as they have come into and affected the Church of the Brethren. The Brethren first settled in Ogle, Carroll, Stephenson, Jo Daviess, Lee and Whiteside counties, later spreading into DuPage, Cook and Kane counties in Illinois, and into several counties in Wisconsin, though the Wisconsin membership has never been very large. Between the districts of Northern Illinois and Southern Illinois lies a large territory that has never come under Brethren influence.

In the century that has passed since the Brethren first came to Illinois great changes have taken place. At that time short

distances were long, transportation facilities were primitive and means of communication tremendously slow. The telegraph and steam railway were in their swaddling clothes. The telephone, trolley, automobile, airplane, electric light, radio and other electrical appliances were not even dreamed of. The lumber wagon, the horse's back and the human foot were the common instruments of going from place to place. Water travel was very slow. Men cut grain with the cradle and grass with the scythe, and threshed with the flail. Women toiled in the field, spun the wool and flax from which they wove the cloth and made the garments for the entire family, cooked the meals, baked the bread, bent over the washtub, dried fruit and berries for winter use and did the thousand and one other things of which the modern woman knows nothing. Then the kitchen and the laboratory alike were ignorant of calories and vitamins. But what delightful meals the women set before the hungry family! Doctors were hard to reach and their treatment was primitive. Disease germs, then unknown to the human mind, ran riot in the human body and waged a winning battle. As a result the suffering, especially among infants and children, was so appalling that death was a welcome relief. Disease was fought, if fought it was, by home remedies often compounded from roots and leaves and berries gathered from field and forest. Fortunately many of these remedies, if they did not cure, at least did not harm the patient. Hours were long, work hard, days dreary, advantages few. Conditions called for sturdy souls, and these same conditions produced the sturdy souls needed.

The Brethren, being opposed to slavery, turned westward rather than southward. Because they were an agricultural people rather than urban, the broad and productive prairies of Illinois, landscaped with woods and streams, appealed to them. The happy hunting grounds so recently vacated by the Indians, who were being shoved farther and farther west, offered new homes at figures amazingly low. The price of land in the eastern states was rising and the population increasing. Naturally some of the more venturesome were ready to leave the blessings of the East, break ties with the home community, cast their lot with those who were reporting the glories of Illinois, and share whatever hardships pioneer life was sure to offer.

The Brethren who first came to northern Illinois brought

with them the pioneer spirit. They were not driven out of their comfortable Eastern homes; they left them voluntarily. Peering into the future they beheld doors opening to opportunities for themselves and their children that were not possible in their old and populous communities. They were industrious and not afraid of work. They were optimists, not pessimists. They desired homes more than wealth. They sought a living; yea more; they sought life. They were not blind to the hardships to be endured in a new and undeveloped land. They well knew what was before them, but they had the sturdy faith and the unbending will to grapple with difficulties and turn them into steppingstones.

They came not for a day nor a year, but for a lifetime. They brought with them their families, their all. Having burned all bridges behind them, they staked their claims and built their modest houses, which they turned into Christian homes, bulwarks of the community, the church and the nation. Best of all, they brought their religion with them, for to them religion was a way of life and an essential part of one's being. Having been Brethren in the East they remained Brethren in the West. They knew the value of the church and made it the community center. With the Bible in the home and the spirit of Christ in the heart they were slothful neither in business nor in assembling for public worship. Often, but not always, they brought with them their preacher to whom they looked for guidance. Even without their preacher they lived their faith openly until a spiritual leader moved among them or until they found one from among their own number. They met for worship in private homes, the public schoolhouse, and, in Mt. Carroll, in the courthouse before the meetinghouse was built. Regardless of handicap they found a place for public worship. When sickness came and took toll of their loved ones, they laid them away in newly consecrated soil near which they later built the meetinghouse. Thus did new ties bind them to their new homes.

Father, mother, children, all were ready to accept the new conditions and make the best of them. Their simple faith was matched by their simple life, all of which helped to lessen friction. Being rurally reared they were adept in selecting the best soil. They were at home in the country and loved farm life. Because they loved God's open fields they endured privations



without complaint and were content on the prairies with scattered neighbors. This pioneer spirit and love of the soil they passed on to their descendants who in turn settled on the farm. Thus families multiplied and neighbors increased. Community groups of Brethren joined in building the meetinghouses. Without knowing it they became a co-operative society and kept expenses at the minimum. Working with their own hands in erecting their meetinghouses was a strong factor in uniting them and making the church central in rural sections. With a free ministry church expenses were never high. Often the ministry bore the greater part of the expense. It is not necessary to say here that this may have been to the detriment of the laity and was hard on the minister's finances. Those pioneer preachers would not have had it otherwise.

Fortunately this pioneer spirit came down through the years and helped to make northern Illinois a sort of laboratory for pioneering in the Church of the Brethren. When this section had only four organized congregations and fewer than five hundred members it asked for two successive years that Annual Meeting be held within its borders. The request was granted and in 1856 Conference came to Lena, Illinois, Annual Meeting's western point up to that time. Faith and works joined hands in that effort, which would stagger the churches now, for all entertainment at that time was free, the expense being borne by the local community and churches. That you may the better appreciate how Northern Illinois and Wisconsin has pioneered, consider the following outstanding activities:

1. The district meetings dating from 1857, and their complete minutes beginning with 1860.
2. The Danish Mission, concretely set on foot at a special district meeting at Cherry Grove on November 12, 1875. This became the harbinger of all our future foreign missions.
3. The launching of the *Brethren at Work* at Lanark in 1876. This led to the shifting of our printing interests from Pennsylvania to Illinois. As a result the main church organizations are located at Elgin and have brought a large number of active men and women into the district.
4. The special two-day district meeting at Lanark, in 1878, which appointed a district mission board, the first in the brotherhood.

5. The opening of Mount Morris College on August 20, 1879.
6. The opening of the Home at Mount Morris on February 1, 1893, the fourth Home for our denomination.
7. The opening of the India Mission in the fall of 1894 with Wilbur B. and Mary Emmert Stover from our own district as pioneer missionaries.
8. The founding of Bethany Bible School in Chicago in 1905.
9. The opening of the doors of Bethany Hospital on December 31, 1920, with trustees holding the property in trust until such time as the church may see fit to assume full responsibility.

These nine projects originating within the bounds of our district all mark advance steps in the efforts of the Church of the Brethren to contribute its share in establishing the kingdom of God.

In our study we will consider the following:

1. The Churches in Northern Illinois.
2. The Churches in Wisconsin.
3. Special Activities.
4. Appendix. For the benefit of the reader who desires to have a connected story certain materials are included in the Appendix. This arrangement also makes it easy to locate persons, times and officials in the several congregations. In these matters the authors have found much difficulty in fixing the periods of service of many of the ministers and elders. They know full well that there must be many errors in this tabulation, but they hope that their efforts may stimulate others to suggest corrections and to supply gaps so that more nearly exact dates can be given.

## PART TWO

### Illinois Congregations

#### Arnold's Grove (1842)

By 1840 a few Brethren had settled in Ogle County. Not living close together they did not meet for public services for several years. At the same time a group of Brethren had settled four miles northeast of Mt. Carroll, in Carroll County. Because they lived close together conditions for public worship were favorable. This, in midsummer of 1842, led to the organization of the Arnold's Grove congregation, the first Church of the Brethren in our district. To restore the record of the transactions of these early pioneers is not easy. They were busy men, busy making history, not recording their every deed. As we have tried to gather the scattered fragments of their active lives we have been impressed with this fact: we are so busy trying to record what they did that we have little time left in which to do things worth recording. Being Brethren, they, of course, held "council meetings." But the written records of these meetings do not begin until September 16, 1874. There are, however, sources of information other than minutes of local councils, which, when set in proper order, make it possible to reconstruct and relive the days when the Church of the Brethren was being planted in this new territory. To do this is our happy privilege.

Once upon a time, as so many old stories begin, there lived a man of the name of John Jacob Price. No, he did not spell his name that way but probably wrote it Johannes Jakob Preisz, for he was a German. He became a follower of Alexander Mack and a forceful minister in the early Church of the Brethren. He was present at the first love feast in Prussia and in Germantown. His power in the pulpit did not rest on his physical prowess for he was small and not very strong. He had an only son named John who also became a Brethren minister, when young, and wrote good poetry but was weak physically. John being the only son, his father was eager that he marry a strong woman so as to perpetuate the family name. There was in the bounds of the present Indian Creek congregation of Pennsylvania a buxom maiden whose father was a white man and whose mother was an Indian. John married this



girl and by her became the father of two sons, though he himself died at the age of twenty-two before the second child was born. From this sickly John come the thousands of Prices who are members of the Church of the Brethren. But why mention the Prices? Because the Price family is found among the first settlers of Illinois as our story unfolds. The first congregation in our district runs back to Westphalia, Germany, and through its veins courses the blood of the American Indian. This is the origin of one pure American Brethren family.

Of this Price tribe three Price sisters and their husbands helped to lay the foundation for the Arnold's Grove congregation. These three sisters were Susan Price Emmert, Elizabeth Price Arnold and Mary Price Strickler. We turn now to these.

David and Susan Price Emmert with their family came from Franklin County, Pennsylvania, to Carroll County, Illinois, in 1839, most likely accompanied by their nephews, Daniel and Samuel Price, who in September of that year located in Ogle County in the Salem settlement south of Mt. Morris. In the spring of 1840 David Emmert bought the claim of Thomas Crane at Cherry Grove, a mile west of Georgetown. As a protection against intruders in this new country Crane had felled a number of trees and had arranged them with the tops turned outward. Within this enclosure were his house and garden. At this point the Peoria-Galena trail connected with the trail leading to Savanna. Here the Emmerts had charge of the Cherry Grove House, one of the many busy taverns along this famous and much-traveled road, where weary travelers found food and lodging. It chanced in the fall of 1841 that Nathaniel Halderman, who had come into Carroll County, came to this tavern. This chance meeting developed into a warm friendship between Emmert and Halderman which culminated in a business partnership vital in the development of the county. The incoming settlers were sorely in need of a gristmill. Emmert and Halderman, sensing this need, decided to build the mill and sought a suitable site. They found one on Waukarusa Creek on a tract of land which speculators had bought but could not hold. They purchased the land, which included a goodly portion of the present site of Mt. Carroll, for \$3,000 and perfected plans for the mill-to-be and erected a log house at Stag's Point, which the Emmerts occupied in June of 1842. Being adepts in tavern

management they boarded the twenty-odd men who worked on the mill project. This log house was the first building erected in Mt. Carroll, though the place then was known as Emmert, Halderman and Company's Mill Site. This mill became a landmark and for many years served a wide territory.

Carroll County was organized on December 3, 1838, with the county seat at Savanna on the Mississippi River. Mt. Carroll had coveted this honor. In 1843 by popular vote the county seat was transferred to Mt. Carroll. Emmert, Halderman and Company had agreed to give Mt. Carroll forty acres of land if and when the county seat should be moved. There was need of a courthouse but the county had no money with which to build. Again Emmert, Halderman and Company came to the rescue and offered to build a stone courthouse, two stories in height with a foundation 31 feet by 41 feet, valued at \$3,000, on condition that they themselves might designate the location and that the town return the forty acres which had been donated by the firm. In making this offer they expected to be reimbursed by the sale of lots. The county officers gladly accepted the proposition and the exchange was made.

In the contract for erecting the courthouse Emmert, Halderman and Company asked the county to agree that, when completed, the courthouse should, for a period of ten years, be open for religious services and such other gatherings as the times might demand. The county gladly accepted this proposition. Thus it came to pass that the Brethren and other religious bodies held services in this courthouse not only for ten years but for more than twice that period.

We have dwelt on this matter to show that the Brethren of that early day were leaders in business and were vitally interested in the moral and spiritual uplift of the community. David Emmert and wife were Brethren. In fact, David was called to the ministry in 1854, being the first minister elected in Carroll County. The Galena lead mines extended south to near Mt. Carroll. In 1844 a certain mining prospector from Ohio sickened and died at Mt. Carroll. As yet there was no graveyard in that vicinity. They went to Halderman to arrange for the burial. Halderman said, "Wait till David Emmert comes and we will see about it." Soon Emmert was on the scene and said, "We must have a graveyard." Then and there they located what is

now the Mt. Carroll cemetery. Thus began this new burial ground which was the gift of David Emmert, and Stranger Smith was the first to find a resting place in it. Here David Emmert was laid to rest later.

In another emergency Emmert came to the front. After serving one year the first county judge resigned. Who became his successor? None other than this same David Emmert filled the office for the remaining three years, closing his term in 1853. The very next year the Arnold's Grove congregation called him to the ministry when he was forty-nine years of age. In those days the church called to the ministry men who had demonstrated their business ability and their leadership and who had proved the stability of their character. For three years Emmert served in the ministry. He closed his earthly labors on September 30, 1857, remembered as an able business man, a community builder and a faithful Christian.

Now we turn to the second of the Price sisters. Daniel and Elizabeth Price Arnold left their home in Franklin County, Pennsylvania, in May of 1840, bound for Illinois. Their route was by boat down the Ohio, up the Mississippi to Savanna, then twenty miles overland to Cherry Grove, where the brother-in-law, David Emmert, was living. Looking for a location, they purchased 260 acres of land four miles northeast of Mt. Carroll, at what was then known as Swaggert's Grove, but ever after was known as Arnold's Grove, which also became the name of the church that was later organized. Thus did Daniel Arnold begin to stamp his name and character on the community. For the time being the family moved into the log house, 14 feet by 18 feet, in which Swaggert had lived. Having so recently endured the hardships of their long and tedious journey westward, a new sorrow awaited the Arnolds. On July 1, only a few weeks after they had taken up their abode in the log cabin, their ten-year-old son, Daniel, Jr., sickened and died. On a hill about eighty rods north of the cabin a new wound was made in Mother Earth, a sacred spot, where later Father and Mother Arnold found their last resting place.

Because they had enjoyed a stately residence of Pennsylvania Dutch type the log cabin could not long satisfy the Arnolds, who planned a more imposing residence. Soon the woods resounded with the repeated blows of the ax as Arnold felled



trees for the lumber. He also dug the clay and burned the red brick for the house which was to become a landmark in the community. The building material was assembled close by a fine spring. Three things these early settlers sought: productive soil, good water and an abundance of wood—these were essentials for those who would succeed. That Arnold built well is shown by the fact that the house is still in excellent state of preservation. It is now occupied by Mrs. Carrie Eisenbise Bissicummer, the daughter of William Eisenbise, who was for a long time elder and minister of the Arnold's Grove congregation. When the Arnolds moved into their new home the log cabin became the community schoolhouse, and in it church services were conducted. In fact, the cabin became an all-purpose building, often housing temporarily new arrivals while they were building a house for themselves.

The last of these three families to come west was the Henry and Mary Price Strickler family, who arrived in Carroll County in 1841. Of course Mary would want to live near her sisters so the Stricklers bought a farm adjoining the Arnold farm, the residences being not far apart. With the Emmerts living in Mt. Carroll, only four miles distant, these three families closely knit by blood and spiritual ties became the nucleus for the first Church of the Brethren in the northern part of Illinois. We may consider Daniel Arnold a lay leader of deep-seated religious character. In his home and in the schoolhouse he was the church leader before there was a minister among them. Henry Strickler was a minister when he came to Illinois, the first Brethren minister for our present state district. His arrival begat new life and injected a more active church atmosphere throughout the settlement.

Henry Strickler had been called to the ministry in the historic Price meetinghouse near Waynesboro, Pennsylvania, on October 23, 1825. His sixteen years of active service in the ministry had prepared him for effective leadership in his new environment. Thus it came to pass that in the summer of 1842 when Joseph Emmert and his son-in-law, Christian Lahman, rode their horses all the way from Pennsylvania to Illinois they found about thirty members living in Carroll and Ogle counties. This Joseph Emmert was uncle to our energetic David Emmert, whose work we have just seen. Joseph was not idle while



among these Brethren. During his visit he preached for them, conducted a love feast in the woods, God's first temples, and in Arnold's yard helped to organize the Arnold's Grove congregation, the parent congregation of our territory. From that time on services were held fairly regularly in the log schoolhouse. Four years passed without Brethren additions by immigration from the East. Then, however, new faces began to appear.

In 1846 Joseph D. Emmert, brother to David, and David Stitzel, whose wife was sister to Henry Strickler, moved in. In the years immediately following others came, among whom were the Rowlands, Puterbaughs and Swords. Thus the number of Brethren grew and the territory they covered increased, making possible the expansion that soon followed.

In 1852 Eld. Christian [Christly] Long came and remained eighteen years. He was a strong preacher. In the pulpit he was active, emotional, sympathetic. His coming brought new life and a broader outlook. When he arrived he found about twenty members in Carroll County. Writing from Dallas County, Iowa, for the *Brethren at Work* of July 16, 1877, he says:

Had a school-house 14 by 18 to hold meetings in; we could all get in nicely. In the summer of '52 we added about forty by baptism, besides a number who moved among us. In '54 we built a meeting house at Arnold's Grove; had choice for minister and the lot fell on brother David Emmert, we soon had another choice the lot falling on brother Michael Sisler. The church increased moderately till the winter of 1857, I think it was, when we baptized about 96 inside of two months. Soon after that Henry Myers, with a good many others, settled in what is called Dutch Town, brother David Rittenhouse at Hickory Grove and brother John Sprogle at Cherry Grove. The church now numbering over 400 we thought it well to divide; so, I think it was in 1861 [November, 1858] we divided into four congregations, Cherry Grove in charge of J. Sprogle and M. Bollinger, Hickory Grove in charge of David Rittenhouse, Dutch Town in charge of Henry Myers and Arnold's Grove was left to the rest of us. In the divide we agreed mutually to assist in building meeting-houses, which was soon done in each district. Each district then chose its own officers. . . . The churches in Carroll County have been increasing in number, notwithstanding the number that have moved away to other places. We remember of giving 56 certificates of membership at Arnold's Grove alone in one year. Would still number about 600 in the county. The start of the Brethren in Grundy and Dallas counties, Iowa, Falls City, Nebr., and Bourbon county, Kan., was from Carroll county, Ill. The different organizations stand blessed at present with ministers as follows: Hickory Grove, D. Rittenhouse, George Zollers and Jesse Heckler. Dutch Town, J. S. Hauger, Martin Meyer, D. Miller, Michael Kimmel, Tobias Myers and Wm. Provont. Arnold's Grove, J. J. Emmert, Joseph Stitzel and Jacob

Shirk. Cherry Grove, Michael Bolinger, Henry Martin, J. H. Moore, David Puterbaugh and S. J. Peck. Shannon, Lemuel Hillery, Solomon Mattes and F. McCune.\*

At that time there was a general spiritual awakening. In January of 1858 James Quinter held a series of meetings both in the Arnold's Grove meetinghouse and in the courthouse in Mt. Carroll. During these meetings large numbers were baptized. It is said that at that time every farm residence from Arnold's Grove to Cherry Grove on the main highway housed members of the Church of the Brethren. It was during this period that the Methodists held meetings running into many weeks, with many converts. Among them was George Grove, son-in-law of Christian Long. Grove, however, united with the Brethren, who soon called him to the ministry. After a short stay with the Brethren he became dissatisfied and severed his church relation. Following the Quinter meeting, Enoch Eby held successful revivals at Arnold's Grove and in the courthouse.

In 1879 the Lutheran meetinghouse in Mt. Carroll was purchased and in it a Sunday school was organized. With two houses of worship, a town and a rural group developed. The dress problem became rather serious and as a result a number were disfellowshipped. But a deep fellowship prevailed as was shown when one of the members fell into the clutches of the law because of financial transactions. The congregation took it upon itself to raise over \$700 in making adjustments to help the member involved.

The last love feast in historic Arnold's Grove was held on May 28, 1902. In 1908 it was voted to make two organizations, and on January 13, 1909, the town group was organized as the Mt. Carroll congregation with J. G. Royer as elder. Alice Garber became mission worker, the district mission board gave financial aid, pastors served for several years, but the work did not prosper. Arnold's Grove transferred its property to the district mission board. Later the house was sold for four hundred fifty dollars. The Mt. Carroll property was likewise deeded to the district board and later sold for eighteen hundred dollars. On January 14, 1932, at the last business meeting, directed by O. D. Buck and J. H. Mathis, the congregation was disorganized and letters were issued to the nineteen remaining members.

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\* Allowance must be made for dates which were given from memory.

Thus ended the organized work of the first congregation of our district.

This congregation began with strong leadership, and strong leaders served from time to time, but usually it was of the rather conservative type, which may in part account for the sad ending. This, however, should not lead us to forget our debt to Arnold's Grove. Nor should we fail to credit her with furnishing one of our pioneer foreign missionaries, Mary Emmert Stover, whose excellent work in India will ever be an inspiration to all.

The charter members so far as known were:

In Carroll County: Eld. Henry Strickler and wife, David Emmert and wife, Daniel Arnold and wife, and Catherine Strickler.

In Ogle County: John Price, Sr., and wife, Daniel G. Price and wife, Isaac Hershey and wife, Barbara Hitt, Mrs. Adam Shaw, John Fridley and wife, Susan Price Miller, and Mrs. David F. Miller.

### Franklin Grove (Rock River, 1845)

We are indebted to Clarence W. Lahman, who prepared a paper recounting the story of Franklin Grove, for the facts presented in this narrative. If each congregation would have had men like Cyrus M. Suter and Lahman much of our denominational history in the district might have been recovered. It is now too late to lament what was not done in the past but not too early for each congregation now to arrange that someone make it his business to keep accurate records from year to year so that future generations need not be in the dark as to their past church history.

Franklin Grove congregation, formerly known as Rock River, was organized in 1845 with thirteen charter members. That unlucky thirteen did not hinder it from growing into a strong church. This was the second church organized. For the leaders of this group we go back to 1842 when Joseph Emmert (elder), and his son-in-law, Christian Lahman, rode their steeds from Washington County, Maryland, to Franklin Grove, Illinois, to spy out the land. They returned to Maryland so pleased with the West that the following year they led a group of covered wagons slowly across the country to their future homes in the



West. Theirs was a family group of no small size. There were Joseph Emmert and wife, Mary Avey; their sons, Jacob and John, with their wives; their daughter, Elizabeth, and her husband, Christian Lahman; all of these were members of the church. Besides these there were in the company the three younger Emmert children, Henry, Catherine and Ezra; also the six sons of Christian Lahman, Joseph C., John D., David F., Joshua E., Ephraim P., and William H. They settled on land west of Franklin Grove where the Emmert meetinghouse was later erected. Being Brethren they met in the home of Joseph Emmert for public worship. During 1844 and 1845 several other members settled in their midst. By 1845 their original membership of eight had increased to thirteen so they organized a church. The following year they received their first new member by baptism, Sarah Gantz. That same year three other members moved in, Nancy Wingert, Henry Buck and wife, Mary.

The increase of their own membership and the attendance of others at their worship services called for a more commodious meeting place than the Emmert home afforded. Though the times were hard they circulated a subscription paper to secure funds for a meetinghouse. The liberal and sacrificial spirit of their minister, Joseph Emmert, helped them to face the scarcity of funds and enabled them to meet building bills as they came due. They erected the first Brethren meetinghouse in northern Illinois. The little group rejoiced greatly when they met within the walls of this small grout building, only twenty by thirty feet, plain and poorly furnished, but sufficient in every way for devoted Christians eager for worship. The total cost of the building was \$700, and was well worth it for these sturdy pioneers.

This central place for worship, the Sunday services and the upright lives of the members helped to increase the membership to a total of forty-two in 1851. These conditions and the regular attendance of many not members again called for a larger meetinghouse. That very year a frame addition was added to the grout house. The church, sensing the need of more workers that same year, called Levi Raffensberger to the ministry and Benjamin Kessler to the deaconship. Because Emmert reached his seventy-first year in 1854 he asked the church to relieve him of the oversight of the church. Shortly before, his son-in-law,

Samuel Lehman, had come among them from the East. Because he was already an elder the congregation chose him as their overseer. The church had been growing and was awake. The membership totaled eighty, of which number thirty had been received by baptism. Council meetings and love feasts were held regularly, prayer meetings were conducted in the private homes and occasionally a short series of meetings was held.

Two important events should be noted for 1862. That year their pioneer preacher and leader, Joseph Emmert, passed to his reward in his seventy-ninth year, and a new meetinghouse was erected, made necessary because of the growing congregation. The old house was wrecked and the Emmert house was erected, size thirty-five by sixty feet. This house was a landmark and stood until 1926 when it was razed and much of the material was used in the new building erected in Franklin Grove at a cost of \$30,000. The women of the congregation were co-workers in preparing the old lumber for the new meetinghouse. Their part was drawing the nails and such other labor as women could do.

The early center of church activity was in the Emmert settlement west of Franklin Grove, but a new center developed east of the town. In 1854 an eloquent German minister, Paul Wetzel, settled in the congregation. His preaching won a number of converts, chiefly from the Ashton community. He continued in this congregation until 1865. In 1864 William and Lemuel Hillery, both laymen, organized and conducted a Sunday school two miles south of Ashton. Of this school Lemuel Hillery himself wrote to J. H. Moore:

Daniel Dierdorff made an appointment for me to deliver a lecture on Sunday schools at what was called the Kreitzer schoolhouse. At the close of our talk—boy as I was—they agreed to have a Sunday school. We took up a collection for the work, and about \$30 was raised. Paul Wetzel, who at the time lived in the neighborhood, headed the list with five dollars, and Bro. Wagner gave a penny. He said, "It would not do to discourage the boy, but I've been afraid of it." That was the first Sunday school held by our people in the state. When Bro. Wetzel moved to Waddams Grove he organized one there.

The year following, Lemuel Hillery united with the Church of the Brethren in Iowa in the month of April and in September was called to the ministry. We do not know how long this school continued. You will note that Lemuel Hillery was not

a member of the church at that time and yet he considers it a Brethren Sunday school because of the support rendered by the Brethren. Not until 1877, when it organized a Sunday school in the Buck schoolhouse one mile north of Franklin Grove, did the church proper enter the Sunday-school field. The officers of this school were: superintendent, J. C. Lahman; assistant, Samuel Riddlesbarger; chorister, Solomon Dierdorff. Two years later this school was moved to the new meetinghouse on the edge of Franklin Grove. In 1877 a second school was organized in the Ashton meetinghouse with Jacob Blocher and Cyrus M. Suter in charge.

The shifting population called for a readjusting of the places of worship. Gradually there was a tendency toward building meetinghouses nearer town, or on the edge of town. This was the case with this congregation. When that part of the congregation centering around Ashton called for a house of worship it was located on the edge of the village. In 1879 a new and commodious meetinghouse was built in a grove just outside of Franklin Grove. This house was forty by seventy feet, with basement and raised floor. The centering of the services at this house led to the abandonment of the Emmert and Ashton houses. The automobile and better roads aided this movement. The increased attendance and the growth of the Sunday school led to changes in the meetinghouse. By 1913 the church was ready for more extended improvements. A new addition was added, more Sunday-school rooms were provided, the Aid was not overlooked, and in every way a very serviceable house was provided.

For a number of years the services rotated between the three places of worship, while all the evening services were held at Franklin Grove. In the early history of this congregation the ministers extended their labors into outlying sections, holding meetings in schoolhouses and other places where opportunity was offered. They were active in the early preaching at Naperville. At first the territory of the congregation was unlimited, but as early as 1846 a line was established between Rock River and West Branch. At that time it was decided that the territory east of Rock River should belong to the Rock River congregation and the territory west of Rock River should belong to West Branch.

Because of the research of Cyrus M. Suter and Clarence W.



Lahman and the accurate records kept through the years we have a more nearly complete history of this congregation than of some others. The following figures of the membership are significant: 1845, 13; 1851, 42; 1854, 80; 1881, 158; 1917, 230. The present membership is 195. The number of baptisms up to the end of 1926 was 646; the number received by letter, 509, making a total of 1,155 for the period. This is a fine showing and demonstrates how the church in its community serves its constituency through the passing years. This congregation has been a very liberal supporter of missions, education and other worthy philanthropies. Bertha Lehman Butterbaugh and Mae Wolf Miller served on the India mission field. Going back to the meetinghouse in the woods at Franklin Grove we have a fine illustration of the change in custom and conduct even in matters religious. The two-day love feast used to draw large crowds of both members and others. Sometimes those of the rougher class came to these meetings and their conduct outside the house was not always the best in the evening. When the land for this meetinghouse was secured the deed included a provision that no love feasts could be held in the house. The reason for this was that the former owner had a pasture field adjoining the church lot and he feared that the boys might leave a gate open or might break down the fence, and his cattle would get out of the pasture. But long before the house was destroyed by fire love feasts were regularly held in it without the least objection, because the crowds and the conduct of "boys" had changed materially for the better.

When fire destroyed the meetinghouse at Franklin Grove in 1926 the congregation built a new house in town. This house with its large columns and high daylight basement and classrooms serves the church well. The building committee was I. J. Trostle, O. Miller, John Baker, Elmer Kline and George Blocher. As the fifth meetinghouse it is a fitting climax to its predecessors.

The women have been active and organized their Aid in 1900 with Martha Senger as president and Mattie Lahman as secretary. Their first work was quilting and general sewing. During the World War they made supplies for the Red Cross. Their meetings also include worship and helpful reading material. The church fire of May 17, 1926, destroyed their records to that



date. Since that time they have contributed in money and goods more than \$4,600.

In 1890 the Christian Workers' Society was organized. That it was largely for the older people may be seen in the committee which was placed in charge: J. C. Lahman, Samuel Riddlesbarger and Solomon Dierdorff. This society became most active in conducting its meetings and long after other congregations had dropped the C. W., Franklin Grove found help in continuing its weekly Sunday evening services.

Long served by the free ministry, as was the rule with the Brethren, the church made it easy for the members to change to the supported ministry by giving partial support to two of the home ministers for some years. This gradual transition gave proper recognition to the service Oliver D. Buck and Frank E. Wingert had rendered and were still able to render, and made it easier for the pastor who first came as the sole preacher. It also helped the congregation to become accustomed to the one minister idea. The first pastor was Paul B. Studebaker. The present pastor is S. L. Cover.

### West Branch (1846)

The first congregation organized in Ogle County was West Branch. John Fridley was the first member of whom we have any record to come into the county. In 1836 he left Washington County, Maryland, came west and bought the Judge Ford claim and cabin between Mount Morris and Oregon. Then he returned to Maryland and two years later came back, settled on his new claim and built a log house which still stands and is the home of Leslie Lingle.

In 1836 Samuel M. Hitt and wife, Barbara Hershey Hitt (Samuel was not a member), came to Ogle County and built a log house three miles west of Mount Morris. They kept indentured slaves, a thing not common in this section. In 1837 Daniel Stover and wife and John Stover came, John returning to Maryland, but in 1840 was again in Ogle County. Adam Shaw and Lucinda Putman (member) were married in 1839 and settled east of the Salem meetinghouse. The same year Daniel G. Price, wife and brother, Samuel C. Price, from Virginia settled in Ogle

County. A year later they were followed by their father, John, who was a brother to the three Price women of Carroll County. Mrs. David F. Miller also joined their number that year. In 1844 the Daniel Zellers and Isaac Hershey families arrived. Thus their numbers increased.

When in 1843 Isaac Long spied out the land in Ogle County he started something destined to have much to do with the future of our church in this section. He liked the prairies but he loved a maiden in Maryland so he went back home and married Catherine Highbarger. His report of the West was so glowing that in the summer of 1845 his father, Jacob Long, and nine or ten children, along with three or four other families, one of which was the Isaac Rowland family, decided to come west too. They loaded into heavy wagons that were drawn by four or six horses such of their possessions as they could bring with them. They drove their cattle through. On June 19 they bade farewell to their Hagerstown friends and began their tedious trek towards the setting sun, arriving at the cabin of John Fridley, Long's brother-in-law, on July 31.

Consider the Long family. There were the parents, Jacob, an elder, and Catherine; their three daughters, Susanna and husband, Henry Coffman; Catherine and husband, David Butterbaugh; Sarah and husband, Joshua Slifer; all of these except Coffman were members of the church. In addition to these were six other children: Isaac and wife, Catherine; four sons and one daughter, unmarried. The Long families entered government land north and east of what is now Maryland. These families became the nucleus from which the West Branch congregation grew. The following spring the tenth of the Long children, Mary, and her minister husband, Samuel Garber, also came west and settled at the village of Maryland, living in the house a few rods from the present Old Order meetinghouse.

With these new families added to their number the members saw in the coming of an experienced elder and a young minister of promise hope for strong leadership for the church services which they so much desired. Things looked bright for the Brethren in the western part of Ogle County. A schoolhouse was already located on the southwest corner of the Daniel Eversole farm. Here the new Maryland settlement gathered for its first public worship service. Once a month services were

conducted here. Nor were these new Marylanders satisfied to worship alone.

Two miles south of Mount Morris was the Price settlement in the Salem neighborhood. No Brethren settlement would long be without the love feast which has meant so much in the life of the denomination. Here the first love feast for Ogle County was held in the summer of 1845 in the John Price barn. The following summer a second love feast was held in this same barn. The time was July 4, according to some. Consider the ministerial force at this love feast. There were Joseph Emmert, Henry Strickler, Jacob Long, and Samuel Garber. Present also was Jacob Price, a layman from Franklin County, Pennsylvania. No doubt John Lauver of Lena, who had recently located in Stephenson County, was among the visiting brethren.

At the time of this love feast in the Price barn, which still stands, the members of Ogle County were organized into a working congregation with Jacob Long as the elder in charge. Isaac Hershey was called to the ministry on that occasion. It is more than a conjecture that deacons were also chosen at this time for no Brethren church would be properly officered without deacons. But who were they? In the very early years of the West Branch church the following were chosen as deacons: David Butterbaugh, Daniel Zellers, Joshua Slifer, William Young and William Hopwood. At least some of these may have been elected then. David Funk, the miller on Pine Creek, his wife, Lydia, and two others were baptized, theirs being the first baptisms in Ogle County.

Ere long the growing congregation felt the need of a meetinghouse. The greater part of the congregation being in the Maryland neighborhood, the house was located in that section. In 1848 they erected a house about thirty-six by forty feet, one story with an attic that furnished ample room for sleeping quarters for those who came to the love feasts and found the distance home too great after the evening services. The main floor furnished the audience room and a kitchen. There was an entrance from the east to the kitchen and two to the audience room, one for the men and one for the women, for, of course, in those days there was no mixed seating.

Simple handmade furniture sufficed for this simple house and these simple people whose tastes had not yet run to extremes.



Stored away until love feast occasions were the tables, enough of them to meet the needs of the congregation, all except the one behind which sat the ministers in seniority order, and in front of which sat the deacons also in seniority order. Following the old rule the deacons read the Scriptures at the regular services.

In the southeast corner of the audience room were the winding stairs to the attic with its straw ticks waiting for the overnight guests. In the kitchen were the cupboards for the tableware and linen, while the open fireplace furnished ample facilities for cooking the meals for love feast and district meeting. As the old schoolhouse had provided the first place for worship so now in turn this new church reciprocated by allowing it to be used as a schoolhouse in which John Burner taught readin', 'ritin' and 'rithmetic while a new schoolhouse was being built. Samuel Brantner and Amos Harmon, both in the nineties and still living, were among the boys who went to school in the church.

In this meetinghouse was held the first district meeting for the four organized churches of this part of the state, on Easter Monday, April 13, 1857. The entry in John J. Emmert's diary for the day reads: "Big council meeting in Ogle County. The ground is covered with snow, cold—Seminary examination convenes today." (By "seminary examination" he means commencement at old Rock River Seminary, later Mount Morris College.) Little did Bro. Emmert dream that in 1872 a daughter Mary was to be born to him, and that in Old Sandstone she would give her heart to the Lord and at Mount Morris College receive the inspiration that would lead her to become one of the pioneer foreign missionaries of the Church of the Brethren. The four churches in this first district meeting were West Branch, Arnold's Grove, Yellow Creek and Rock River (now Franklin Grove). The Annual Meeting of 1856, held at Lena, had given permission to hold district meetings. The Ash Ridge congregation of Wisconsin had been organized in 1854 but Wisconsin was not yet affiliated with Illinois as a district.

In this meetinghouse the people worshiped until sometime in the summer of 1859 when the house was made unsafe because of a windstorm and a bolt of lightning. In the meantime services were held, but less frequently, in Samuel Long's barn one-

half mile northwest of the church site, and at least one love feast was held in the barn of David Butterbaugh a mile south of the church. The crowd may be judged by the fact that forty people spent the night at the Butterbaugh home. In the meantime materials were being assembled for the new stone church which was completed in the spring of 1862. The church with its low ceiling and solid walls still serves the community, though it has been slightly remodeled inside. It was no small undertaking to erect a stone meetinghouse forty by sixty feet in those days.

Joshua Slifer was treasurer of the building fund and we have some of his old accounts. From certain receipts we learn that he paid on November 25, 1862, \$26 for two stoves, received from himself \$20, from S. Garber, \$25 and from I. Newcomer, \$5. You will also be interested in the following statement:

### To Building Meetinghouse

#### Amount Spent on Church

to quaring stone .....	\$ 125.00	Boarding Bill .....	128.00
to holing stone .....	172.00	Time Bill .....	100.00
Carpenter Bill .....	380.00	Tenders Bill .....	145.00
Mason Bill .....	270.00	Holing sand and Lime ....	35.00
plastering Bill .....	70.00	Stoves and pipe .....	45.00
Lumber Bill .....	595.00	Sill stones .....	12.00
Hard weare Bill .....	116.00	Fencing in the house.....	15.00
Lamps and Sunders .....	21.00	To Making the walk .....	10.00
Panthers Bill .....	25.00		
Garman Bill for stone ....	24.00	Total .....	<u>\$2,300.82</u>

Because they were short of funds some money was borrowed from Abram Toms. Next spring when final payment was to be made on bills and borrowed money a paper was circulated which brought in the following amounts:

### Money for Building Meetinghouse

Susan Petrie .....	\$ 10	Daniel Long .....	10
William Wallace .....	5	William Hopwood .....	10
Kahl for stoves .....	10	Phillip Eby .....	19
John B. Diehl .....	5	Henry Butterbaugh .....	15
Henry Stover .....	5	Emanuel Swingley .....	10
Daniel Stover .....	5	Sarah Wallace .....	10
Emanuel Stover .....	10	Solomon Nalley .....	10
John Fridley .....	200	John Diehl .....	8
Samuel Stover .....	20	Samuel Long .....	10
David H. Butterbaugh .....	20	John A. Wagner .....	5
Michael Emmert .....	10		

A note at the bottom of the page says that the above amounts paid the bills in full.

You will, of course, understand that much labor was donated, and possibly some material. The stone came from West Grove, a distance of two and one-half miles. Considering the times, the church undertook a big job and did it well, for the West Branch meetinghouse is substantial in its structure, beautiful in its simplicity and lovely in its setting. It must have been an outstanding structure as it stood forth on the prairie in 1861. The first love feast was held in the stone church in May 1862.

In the *Christian Family Companion* of June 1872 the editor writes of his drive from Dutchtown to a love feast at West Branch and enumerates the following visiting ministers present: Paul Wetzel of Lena, Daniel Fry of Yellow Creek, Isaac Myers of Pennsylvania, brother of Graybill Myers, Samuel Lehman of Franklin Grove, David Miller of Polo, D. M. Miller, Michael Kimmel and Jacob Hauger of Dutchtown. In those days it was customary to attend feasts at neighboring congregations. Especially did the ministers make it a business to attend these neighboring love feasts. On these occasions many ministers studied the sermons of the more able speakers, heard their discussions in little groups and went back home with a larger vision and a new inspiration for the work in the home community. For, mark you, those sermons were largely Biblical and the subjects discussed in private conversation were vitally related to Biblical interpretation and the fundamental doctrines of the Church of the Brethren.

During the years when revivals were much in vogue the following were among the outstanding series of meetings held at West Branch: S. H. Bashor, 1877; J. M. Mohler, 1889; David Eby, 1890; George D. Zollers, 1893; Henry Frantz, 1894; I. N. H. Beahm, 1895; J. G. Royer, 1896; I. B. Trout, 1897; Andrew Hutchison, 1898; John Heckman, 1899; W. E. Trostle, 1901.

Because from West Branch came an Old Order congregation we give a brief account of the same here. Though many of the congregations of northern Illinois were conservative the Old Order element was not strong enough to make much of an impression. Further, because the Old Order Brethren were never very aggressive in Illinois the aftereffects were not so serious as in some other parts of the brotherhood. That you may have a fair idea of the situation it should be said that the Progressives were the liberal party, chafing under certain conditions and re-



straints, while the Old Orders were opposed to what they called innovations and departures from the old gospel standards. Between these two extremes stood the great body of the church known as the Conservatives. The Conservatives aimed to hold to the best of the past and adopt such changes as seemed to them would most nearly measure up to Bible standards. The following from a remonstrance passed by a group of the Old Order type in Southern Ohio in August 1880 expresses their view:

The causes of the trouble must be removed before peace and union can be restored; and among some of these causes are high schools among us, popular Sunday schools with their conventions and celebrations, long protracted meetings and the way they are generally conducted, by singing revival hymns and giving invitations to rise or come forward; a salaried ministry, and the single mode of feet-washing.

Now the things here named we do not regard as being in harmony with the spirit of the Gospel, neither are they in harmony with the ancient order of our church, we have reference also to non-conformity to the world, not only in dress, but in the building and fancy painting of our houses, barns, etc., after the custom of the world, the gaudy and costly finish put on them and fine furniture, etc., to set off our rooms and parlors, after the fashions of the world, together with fine and costly carriages, etc. In these things we confess that Southern Ohio has gone too far out of the way: and we hope will be willing to reform and make any sacrifice for Jesus' sake.

The following are the names of those who withdrew from the West Branch church and went with the Old Order Brethren: Samuel Long and wife, Andrew Long and wife, Albert Long, Daniel Butterbaugh and wife, Isaac Long and wife, David Garber and wife, Julia Garber, Daniel Stover and wife. From surrounding congregations came Solomon Nalley and wife, Aquilla Rowland and wife, Benjamin Fridley and wife, Andrew Fridley and wife, Mary Wetzel and two others whose names are not now known. Daniel Butterbaugh and wife, Julia Garber, Samuel Long and Albert Long returned to the church later. This Old Order congregation had no resident minister but depended on ministers coming in from Indiana, Michigan and Iowa.

Ever looking back and not forward, being negative rather than affirmative, living in the past and failing to adjust to new conditions, the church made little appeal to the younger generation. Ever the hope of the church is the coming generation.

On September 23, 1902, the women met in the home of Mrs.



Mahlon Wesner and organized their first Aid Society with Pearl Plum as president and Mrs. George Hollinger as secretary, the organization continuing for two years. In 1915 the Aid came to life and continued for a brief period of time. In December 1920 it was again restored, with Bessie Binkley as president and Mrs. Beard as secretary. Since then they have kept up the organization. They have rendered substantial aid to world-wide missions and have done their part in district and national projects of the Women's Work. They have been a vital factor in the community, have fostered a spirit of neighborliness so that nearly all the women of the community attend the meetings and take part in the work. In this purely rural church the Aid has become a community center of helpfulness. The books show that about \$3,000 has been contributed to benevolence, not considering the many useful articles that have brought comfort to many.

Among the ministers that came from West Branch mention should be made of David E. Price, thrice moderator of Annual Meeting, Melchor S. Newcomer, the founder of Mount Morris College, Andrew Butterbaugh, who died on the India mission field, and Samuel S. Plum, pastor from 1906 to 1931 when broken nerves drove him from active service. E. Wayne Gerdes is the present pastor.

### Yellow Creek (1848)

Yellow Creek was the fourth church organized in the district. The first Brethren to arrive in Stephenson County were William Miller from Ohio and Joseph Rush from Pennsylvania, who settled in this neighborhood about 1843. In early summer of 1846 two groups of covered wagons lumbered their weary way from Pennsylvania to Stephenson County. The one group settled in the vicinity of Kent; the other took up their abode in West Point Township, about two miles west of Lena. Our interest in these early settlers centers in the following eleven persons who were members of the Church of the Brethren: John Lauver, a German minister, and his wife, Christina; their son, Michael, and wife, Catherine; Joseph Sausman and wife, Hannah; Dr. Frederick Voight and wife, Wilhelmena; Allen Boyer, a deacon, and wife, Leah, and her mother, Lydia Jorden. The year 1848 brought in other Brethren from Ohio and Pennsyl-

vania. Some of these settled on Yellow Creek, whence the name chosen when the congregation was organized. Among these were Daniel Fry from the Nimishillen congregation, Ohio, and family, Jacob Delp and Benjamin Kepner, who located in Jo Daviess County.

Consider a few of this number as they are related to our church: Lauver, the first minister in the county; Boyer, called to the ministry in 1862, the antiquarian of the district; Delp and Kepner, both to be future ministers; Fry, the first elder in the county and in his old age to be sent to Denmark to help organize the church; and his able and saintly wife of Scotch-Irish descent, a niece of President Buchanan; when a little girl she and her mother were captured by the Indians, but were rescued by the settlers. How little we know about those who daily pass before us, yet each has a thrilling story.

John Lauver was an able minister in the German language. Being the first Brethren minister in the county he doubtless was not slow in calling the people together for public worship, even though services had to be held in the open, in private homes, in barns and in schoolhouses. Such was the rule among pioneer Brethren. In the fall of 1848 the group met to organize a church as they already had two ministers and about thirty members. To the east, north and west their territory was boundless. To the south was Arnold's Grove. The year 1849 records the baptism of John Wales and Eliza Derr, and the first love feast, which was held in the home of Michael Reber on July 1. The next year they called Benjamin J. Kepner to the ministry. All this bespeaks a church working in the present and providing for the future.

The congregation was greatly strengthened in 1855 when Enoch Eby, minister and future Conference moderator, and about fifteen other members came from the Aughwick congregation of Huntingdon County, Pennsylvania, and presented their church letters. The long list of love feasts held in private homes before a meetinghouse was built indicates a strong spiritual atmosphere. It was this new congregation, the fourth in the district, that petitioned for the Annual Meeting, and it was in the barn and house of Michael Reber that the Annual Meeting of 1856 was held. One must admire both the faith and courage of the four churches to ask for the Conference and of the brother-

hood to venture so far into the little-known West of that day. In spite of the cold and rain that Annual Meeting must have proved an uplift to the membership in Illinois.

In 1856 Jacob Studebaker and part of his family came by train from Bedford County, Pennsylvania, and settled two miles west of Pearl City. There were seven children in the family, all zealous for the church. The older boys did not come by train but drove through by wagon. Three of the sons, Samuel, George and Simon, later served in the ministry. The Brethren held services in the Center schoolhouse of the community. Interest grew and in 1874 a small meetinghouse, known as the Center house, was built in the neighborhood of the schoolhouse, on the Jacob Studebaker farm. In this house services were held for some years and then were shifted to Pearl City. As services had alternated between Yellow Creek and the Center house, so later they alternated between Yellow Creek and Pearl City. The two places, however, were too close together, and the membership too small to carry on at both places. This condition resulted in dropping the Pearl City services.

But we have gotten ahead of our story. Though services were held in different localities, two points grew into favor. These places were in the vicinity of the present Yellow Creek meetinghouse and a few miles from Lena where later the Louisa house was erected. The membership in both these centers was growing to such an extent that after 1855 sentiment for a meetinghouse devoted exclusively to worship increased. It was evident, however, that not one but two houses were needed, although the two groups were as yet one congregation. Being Brethren they decided to build a house at Yellow Creek and, whenever the group should divide, both groups would unite in the expense just as both would contribute to the first meetinghouse.

There were great activity and rejoicing while the house was being built in 1858. This house, forty by sixty feet, is still standing, the oldest in the district. It was after the conventional Dunker pattern with its two entrances from the side. The first love feast in it was held June 11 and 12, 1858. After this it was no longer necessary to hold the feast in private homes and barns. In 1881 a basement was put under the house, the committee in charge being Jacob Delp, Anthony Vote and David Irvin. Later



the house was again changed by providing classrooms and a single entrance. Hard by the church is a parsonage with five acres of land, which has recently been sold.

In the early days devotional meetings were held in the private homes. These meetings were called "social meetings" because there was much prejudice against "prayer meetings" at the time. By this shifting of names the members availed themselves of the blessings of the prayer meeting and at the same time avoided the censure that might have arisen had they been less willing to give cause for offense. The first Sunday school was organized in 1877 with Samuel Studebaker as superintendent and Marcus Fowler assistant.

Yellow Creek called ten men to the ministry from 1850 to 1906, although one, Michael Lauver, failed to serve. Eleven men have served as elders of the congregation; of this number the first four served for seventy-six years. Note their names and periods of service: Daniel Fry, 1848-1881; David Eby, 1881-1898; Franklin Myers, 1898-1910; P. R. Keltner, 1910-1924. The pulpit was filled by the free ministry until 1917 when the first pastor was called. Eight pastors have served so far, the present pastor being Galen G. Gerdes. From 1935 to 1938 J. F. Burton, pastor at Lena, served Yellow Creek also. During this period there was an attempt to unite Lena and Yellow Creek, but without success. The seventy-six years of service of four elders stands in bold relief against eight pastors in twenty-four years.

The church will always remember Yellow Creek because of its contribution to the Danish mission. The district had first called Enoch Eby and Paul Wetzel on this commission. Later it proved inexpedient to send Wetzel, he not being an elder. Daniel Fry was appointed in his stead. He was then seventy years of age. When his name was announced as the new appointee tears flowed down many cheeks for all felt that he was too old to undertake such a heavy burden. The younger generation should remember that in those days a sea voyage was considered very dangerous by the common people. But Fry proved a good sailor and an efficient counselor. The high esteem in which he was held is well stressed by the fact that he was familiarly known as "Pappy" Fry.

The Aid Society was organized Dec. 20, 1906, with Kate Studebaker as president and Elsie Fisher as secretary. Though their



membership has never been large they have been energetic in their labors. At first they sewed for the poor and needy. Later they turned to knotting comforters and doing quilting and needlework. In this way they helped to pay for the parsonage and other church expenses. Though the records are incomplete they estimate their money contributions at \$500 and other materials at a like amount.

### Hickory Grove (1858)

While Arnold's Grove was the center of Brethren activities in the forties and fifties, other settlements were being made that led to the organization of new congregations. We turn now to beginnings of the Hickory Grove group. In 1853 three families secured land and established homes to the south of Arnold's Grove. Of these three families Michael Sissler's belonged to the Church of the Brethren and was the first to live in the Hickory Grove territory. Sissler was called to the ministry by the Arnold's Grove church in 1854. Daniel Harnish and Andrew Baker also purchased land in this section in 1853, though neither of the families was Brethren. However, at the time of the great spiritual awakening and ingathering of 1858 both of these families entered the Brethren fold by baptism. The revival of 1858 was a chief factor in organizing Hickory Grove at the close of the year.

At that time David Rittenhouse was an active minister and leader, having come to Illinois from the Green Tree congregation, Pennsylvania, in 1854. Of him the History of the Church of the Brethren of Eastern Pennsylvania says:

By 1845 David Rittenhouse was in the ministry. He was not regarded as able, but was very strict for the so-called order of the church. In the early fifties he accompanied Jacob Gottwals in a horse and carriage trip to the Publishing House of Henry Kurtz in Poland, Ohio. This seemed to give him the spirit of migration, for in 1854 he organized a company of Brethren in Eastern Pennsylvania, which migrated to Northern Illinois. There he became the founder of the Hickory Grove congregation.

Leaders in the Green Tree church at that time were men like John Umstad, James Quinter and George D. Price, all aggressive and liberal-minded. Rittenhouse was not in full accord with their views and sought a new field in which he could more easily stamp his policy on the church. To him, a strict disciplina-

rian, Illinois offered a more congenial atmosphere. His success in organizing a group and bringing them west proves his ability to lead and his standing among his followers. We may consider him a pioneer in colonization as a means of doing mission work. Living within the bounds of the new congregation, Hickory Grove, it was only natural that he became elder in charge when the organization was effected in December, 1858. He stamped his personality on the new organization, which began with sixty charter members. On November 22, 1858, Arnold's Grove voted to organize Hickory Grove and Milledgeville as congregations.

When the church was organized no clerk was needed because no records were kept. Because of this we are in the dark on many matters in these early congregations. Though expenses were light and little money was needed, they did feel the need of a treasurer, and Andrew Baker, whose baptism we have recorded above, was made treasurer. A treasurer's duties and privileges were not so exacting as now. He was not required to itemize accounts nor to keep records. The church had full confidence in his ability and integrity. It was then the custom for the treasurer at council meeting to announce just how much money was required to pay all bills. Thereupon the men came forward and laid their contributions upon the table. With this money the treasurer paid the bills, provided there was sufficient to meet all requirements. If the amount contributed was not sufficient, following a practice so common among colored churches, a second offering was lifted. Occasionally even then the amount received was not sufficient to pay all bills. Just when and how the necessary amount was secured is not recorded for us. The same process was continued throughout the years. The second treasurer was Joseph Doty, who continued the same process till the close of the first decade of the twentieth century. With the free ministry, no Sunday schools, little mission work and simple services, there was no pressing need for much money.

The new congregation built its first and only meetinghouse in 1859. According to previous arrangements Arnold's Grove assisted in the project. In 1920 the house was modernized to meet present needs. In 1923 the church bought a house and made it the parsonage. This became a district project so the financial burden on the congregation was not heavy. Because

full-time pastors were in mind a parsonage was considered essential. Besides Rittenhouse, George D. Zollers, W. H. Eisenbise, Jesse Y. Heckler and Harrison Crouse, each in his day, were outstanding ministers in this congregation. From this congregation came Alma Crouse, who became a home missionary experienced in aiding the poor, nursing the sick, encouraging the disheartened and leading the unsaved to their Savior. In this capacity she labored in the Waterloo, Iowa, congregation during 1900-1905.

Hickory Grove came prominently before the brotherhood in the summer of 1874 through Christian Hope's search for the Brethren. Hope had become dissatisfied with the established church in Denmark. In his reading he learned something about the Church of the Brethren in America. What he read of them appealed to him and he came to America to learn more about them. While he was located at Clinton, Iowa, he was wont to speak of this denomination. One day a customer told him that such a people could be found near Savanna, Illinois. Thither he made his way and found the home of George D. Zollers at Wacker. Zollers was just the man to listen to the story of such a seeker. The result of it all was the Danish Mission, which is more fully recorded on page 101. The discovery and winning of Christian Hope may well be set down as the outstanding contribution of Hickory Grove to the Church of the Brethren as it opened the way for a more active and a wider evangelization of the world than the church had as yet attempted.

Hickory Grove is a strictly rural community. Near by is a Methodist church. For many years these two congregations were rivals rather than co-workers. In recent years, however, they have been learning to co-operate. Each congregation has its own Sunday school. On the other hand, each congregation holds public services every two weeks. Both groups attend the preaching service whether at their own or at the other's house. Thus each pastor preaches every two weeks. Both congregations are weak and in this way are mutually helpful. The experiment may well be studied so as to discover its strength and weakness.

After trying a resident pastor for some time the congregation found the burden too heavy and turned to the neighboring churches for its pulpit supply. For two years the Milledgeville



pastor took on Hickory Grove as an additional charge, after which William Kendall of Milledgeville began serving the congregation and is preaching for them every two weeks. We have here a sample of how a farmer preacher still has a place in the Church of the Brethren. We do well to remember that it was under the free ministry, when most of the preachers were farmers, that the church spread from the Atlantic to the Pacific.

The women organized the Aid in 1916 with Mrs. G. G. Canfield as president and Elizabeth Crouse as secretary. Their special work has been quilting, knotting comforters, making garments, etc. They are interested in missions, educational programs, community welfare, college, hospital, and individual needs.

### Pine Creek (1858)

In 1839 Daniel G. and John W. Price, brothers, came from Berkeley County, W. Va., and settled in Pine Creek Township on the "Lane." Other Brethren families located down Pine Creek near the Quaker mill, and what later became the site of Pine Creek meetinghouse. Among these settlers were the families of John Bovey, Peter Funk, William Funk, David Funk, the miller, Abram Buck, Sarah Adams, and Isaac Hershey. Just when, where and by whom the first Brethren services were conducted on lower Pine Creek is not known.

Isaac Hershey came to Ogle County in 1842 or 1843 and settled on a tract of land not far from where the Pine Creek church now stands. In 1846 a love feast was held in the John Price barn at which time Isaac Hershey was called to the ministry. At this feast four were baptized. From that time on meetings were held first in the Center schoolhouse, and later in other schoolhouses, namely, Harmony on the Lane, Union, five miles south of Polo, Buffalo Grove southwest of Polo and in the brick schoolhouse of the new town of Polo. Ministers from Rock River and West Branch were among those conducting services in these schoolhouses. After Isaac Hershey was called to the ministry he became active.

Some time between April 5 and May 25, 1858, Pine Creek church was organized with Joseph Emmert presiding. At the same time Abram Buck, Daniel G. Price and David Funk were



chosen as deacons. Deacon Benjamin Kessler moved in. Feeling the need of a permanent house of worship John Gantz, Daniel G. Price and Isaac Hershey were appointed a building committee. On May 25, 1858, William Funk deeded two and one-half acres of land, for and in consideration of fifty dollars, to the deacons, Benjamin Kessler, Daniel G. Price and Abram Buck, as trustees. An old custom made deacons of a church its trustees, and to the present Pine Creek has followed this custom.

A brick house forty by sixty feet was erected, twelve feet at the north end being partitioned for a kitchen. On the inside the furniture and its arrangement were very simple. There were tables to seat all at love feasts. All tables were stacked away at other times but one, which was placed at the west side, behind which the ministers sat in the order of their seniority and the deacons sat opposite in the same order. About half of the seats were without backs and those nearest the minister's table were supplied with backs. This house stood for thirty years when it became unsafe for use because of poor brick, was torn down and the present house erected on the same site, at a cost of \$2,800. The building committee at this time was Daniel R. Price, John H. Stuff and Daniel Gilbert. In 1907 it was remodeled, installing pulpit, Sunday-school rooms and furnace heat at a cost of \$708.32. The building committee for this work was T. J. Rummonds, John M. Price and C. M. Barnhizer.

In 1884 the congregation called Daniel L. Forney to the ministry. After attending college at Mount Morris and Manchester he was sent as a missionary to India, where he served two periods. Pine Creek elected fourteen ministers whose names appear in the ministerial list in the appendix. This is an unusual number and shows that at one time the church was among the most active in the district.

With good roads and the growth of the Polo congregation it has not been easy for Pine Creek to maintain the large membership of former years. In 1914 there was sentiment to combine with Polo, but not sufficient to carry. Since that time some of the Pine Creek members have transferred their membership to the Polo congregation so that church lines between the bordering congregations are not strictly adhered to. In 1920 and again in 1939 a number transferred their membership to Polo or adjoining congregations.

In 1883 Sunday school was first held in the meetinghouse, though there may have been Sunday school in schoolhouses before. Henry Buck was an advocate of the Sunday school so was chosen as the first superintendent. At present the school reaches a group of young people who would probably not be in religious services but for the auto fleet of Nelson Rittenhouse that regularly gathers and transports them to and from the services.

In December 1920 the women of the Pine Creek church organized their Aid Society, with Mrs. J. W. Fyock president and Bertha Davis secretary. During the twenty-one years they have met regularly twice monthly. They engage mainly in quilting and sewing. Their objectives are world-wide missions, contributions to the Hastings Street mission in Chicago, flowers to the sick, Old People's Home and Women's Work projects. The total of their contributions is \$2,357.79.

Pine Creek was among the conservative congregations. One of the influential men in the church was D. L. Miller, who had a general store in Polo. Because at times he took part in the town churches he was not in favor with some of the members. Once when an election for minister was to be held it was announced that the members were to choose a brother from the country. D. L. Miller being the prominent brother living in town gave that announcement definite meaning. Peter Eisenbise was chosen. In the early seventies William Funk, a minister, advocated such extreme views on dress, house furnishings, colors of paint on buildings, pictures, fancy harness and buggies that he was disfellowshipped. His wife and five others followed him.

Edmund Forney in the free ministry and C. C. Price as pastor served many years. At present Nelson Rittenhouse and Wm. Kendall serve the church.

### **Milledgeville (Dutchtown, 1858 or '59)**

Annual Meeting has always been a great place for renewing and cementing friendships. Here also new friendships are formed and life plans are made and changed. Christian Long of Arnold's Grove attended the Annual Meeting of 1853 at Beaver Dam, Maryland. His year's residence in Illinois made him enthusiastic for the new country. He met Henry Myers of Somerset County, Pennsylvania, and with him discussed the

possibilities of the West. Even then elders at Annual Meeting discussed business matters and future locations. Long's enthusiasm gripped Myers and the following year he landed at Mt. Carroll.

Great must have been Myers' faith in Long's judgment, for he came without further investigation and brought with him his five single children and four who were married, with their entire families. Meet this group: Henry and Anna Myers, Solomon (minister) and Mary Myers Lichty, Uriah and Hannah Miller, Levi and Catherine Myers Nedrow, Samuel H. and Elizabeth Myers Herrington, and the five unmarried Myers children—Phillip, Michael, Henry, Joseph and Lydia. All have long since passed away. Joseph, dying in Jerusalem, lies buried just to the north of the Mount of Olives.

Let us trace their route westward. By wagon they go to Johnstown where they have arranged passage by boat—the slow, unaccommodating boat of that day. Besides their own large group they have personal and household effects, one horse and one wagon. Their water route is by these rivers: Conemaugh, Allegheny, Ohio, Mississippi and Rock to Dixon, Illinois. The price of a single ticket in round figures is sixty-five dollars. From Dixon they go north on the newly constructed Illinois Central Railway to Freeport, from which place friends convey them by wagon some thirty miles southwest to the Mt. Carroll settlement. This increases the ministerial force by two. The Myers family rent a house near the Emmert mill where they reside for two years. The rest of the party find temporary homes.

Whatever the hardships of travel may have been they were soon made to suffer a new grief. Shortly after their arrival, a little child of the Herringtons died. Being church people they buried in the Arnold's Grove cemetery. Their minds turned towards a permanent location for their group. Neither the sands and sloughs of the Mississippi to the southwest, nor the hills to the north (of which they had had their fill in Pennsylvania) appealed to them. To the southeast they found an ideal location—prairies with gentle slopes, a running stream, a stone quarry, here and there a clump of trees, and a soil that bespoke bountiful crops. All was unplowed with not a house in sight. Two miles to the east were a few houses clustered around a gristmill



on the banks of Elkorn Creek. That place is now called Milledgeville.

On June 19, 1854, Henry Myers purchased a tract of land, later known as the Livengood farm, on the east bank of Otter Creek, and on June 9, 1855, a tract on the west side, later known as the Lichty farm. Samuel H. Herrington and Phillip Myers purchased lands adjoining. In the spring of 1856 Abraham Livengood, another son-in-law of Myers, arrived with a large family. That same year he and Lichty purchased from their father-in-law tracts of land which became their family homes and landmarks throughout the years. Myers retained a tract on the west bank of the creek and north of the road, on which he built a house in 1855. Nor did he forget the church as he built. On the first floor he included one large room with doors and windows opening into the porches on two sides. This made it possible for those in the room and those on the porches to join in the worship services, for this home became a meeting place for church services. The others built their houses and the spring of 1856 found them in their own homes.

Myers began holding meetings in his home, being assisted by Solomon Lichty. In this house they held their first love feast, September 26, 1858. Love feasts were held here during the next two years. They continued to worship in the Myers home until services were transferred to the schoolhouse situated a few rods east of the present meetinghouse. This schoolhouse was later moved west and finally found a location and is known as the Stoner school. A part of the original room is retained in the present schoolhouse. In more recent years the Myers house was remodeled, the original part raised and a story built beneath. This schoolhouse and the Myers home are the two places in which Dutchtown worshiped until the new church was occupied in 1866.

This congregation was familiarly called Dutchtown, but is properly known as Milledgeville. Coming from Somerset County, Pennsylvania, the early settlers spoke Pennsylvania Dutch among themselves. A little to the east of this settlement was a Yankee who understood not a word of this Dutch. He called the settlement Dutchtown though it never had a store or blacksmith shop.

You will recall that at Arnold's Grove the council meeting



on November 22, 1858, voted to divide the membership in Carroll County into three congregations by forming two new ones. We do not have the stated day on which the Milledgeville church was organized but they certainly did not wait long. Either the close of 1858 or the beginning of 1859 is a safe guess. Henry Myers was chosen as elder, and possibly Abraham Livengood and Samuel H. Herrington were elected deacons at the same time. In a few months William Provant, who lived near Malvern from 1854 to 1859, settled west of Dutchtown and was called to the ministry.

Others from Somerset County settled in this locality, among whom were three ministers and their families: Martin Myers (1863), brother of Henry Myers; Michael Kimmel and Daniel M. Miller, his brother-in-law (1864); also the families of Daniel Fike (1869) and of Samuel and Joseph Fike (1870), the wives of Joseph and Samuel being sisters of Daniel Miller, whose wife was a sister of Solomon Lichty. Verily this was a family church.

The growing congregation needed a larger house for worship. Several years were spent in gathering the material. Samuel Herrington quarried the stone in the quarry near by. Michael Myers was chief contractor. Volunteers did much of the work. The house was the usual Brethren type, with full basement, separate entrances for men and women, and no paint on the inside, paint then being considered a sign of pride. At a total cost of \$2,200 the house was completed and ready for occupancy in the fall of 1866. For a number of years services were held in a schoolhouse in Rock Creek Township and also in Fair Haven Township.

In the summer of 1865 Solomon Lichty built a bank barn in which on May 5 and 6, 1866, a large love feast was held, followed on May 7 by the district meeting. Lichty, however, was not privileged to be present on this occasion as he had passed away because of typhoid fever in February of that year. This proved a great loss to the church and community. Not only was he one of the active ministers, but it was also his lot to cut the wood and build the fire at the schoolhouse for the Sunday services. He was buried on a bitter cold day, so cold that only the few who were required to serve followed the remains to the burial lot on the grounds where that summer the church was built.

The Sunday school dates from 1878, the first superintendent

being Z. T. Livengood. Preaching was held every two weeks. When there was no preaching the school met at ten o'clock; at other times at nine. In those days nothing was allowed to interfere with the preaching services. Later the school began at ten and preaching followed every Sunday at eleven. At first some of the older men did not attend class but sat under the shadow of the trees on a bench by the church until Sunday school was over. That Sunday school was a Bible school. There were no lesson helps and no uniform assignments. The school started with Matthew's gospel and each class covered as much ground as seemed good each Sunday. Next Sunday this process was continued, the textbook being the New Testament. The success of the class was determined largely by the skill of the teacher.

This church experienced some great revivals. Jacob Trostle from Maryland held a meeting in the winter of 1875, preaching morning and evening. Some twenty were baptized, mostly married people. J. T. Myers from Pennsylvania held a meeting that drew large crowds, even from Milledgeville. A number were won for the church. In 1877 S. H. Bashor, then the outstanding evangelist of our denomination, held a meeting which resulted in forty-three additions by baptism. Two years later he returned and won others.

The members who first came to Milledgeville from Somerset County, Pennsylvania, brought with them some liberal ideas on the "order" of the church. When the rupture came in 1882, that resulted in the organization of the Brethren (Progressive) Church. Milledgeville was the hot spot in the district. On June 20, 1884, elders from the district met the church in a council meeting at which conforming to the order of the church in dress was a chief issue. This issue came to the front because of the expulsion of Henry R. Holsinger at the Conference of 1882 when the report of the Berlin committee was accepted. The adjoining elders present at this council were: S. Z. Sharp, Daniel Dierdorff, J. J. Emmert, Enoch Eby, David E. Price, George D. Zollers, Edmund Forney and David Eby. When the elders discovered that a number of those with liberal views had come from Somerset County, Daniel Dierdorff, who moderated the session, exclaimed: "Can any good thing come out of Somerset County?"

The liberal element would not yield to the demands of the

elders. Heated discussion was engaged in. As a result about fifty left the house. Tense days followed. Families were divided. On July 13, 1884, under the leadership of the youngest minister, Z. T. Livengood, a new organization was formed with thirty charter members. For a while both congregations worshiped in the same house, the Progressives meeting in the afternoon, claiming an interest in the house. Instead of going to law it was arranged that the Conservatives pay the Progressives \$600, which sum became a part of the building fund for a new house for the Progressives one and one-fourth mile from the old church. Later the Progressives centered their efforts in Milledgeville and their country house was sold for \$300. Settling thus was far better than resorting to law, which was the method used in some places. Each congregation has carried on independent of the other with friendly co-operation for many years. From 1934 to 1939 both were served by Dr. W. S. Bell of the Brethren Church as pastor of both congregations. Since that time each congregation again supports its own pastor, mutual co-operation continuing. Paul E. Miller is the present pastor.

A parsonage was erected in Milledgeville in 1916, in which year Olin F. Shaw began his seven-year pastorate and was the first one to occupy the parsonage. The Aid was organized in 1919 and has proved a great help to the congregation. Their money is secured through quilting, tying comforters, sale lunches and selling useful kitchen articles. Since their organization they have handled nearly four thousand dollars. Mission study and church projects receive due attention.

Milledgeville was always considered liberal in its policy. From this congregation came the query on the dress problem in 1897 which was referred to a committee that brought its answer to the Conference of 1898. This query was one of the steps leading to a more liberal practice in wearing apparel. Martin Myers and D. M. Miller did much preaching in Wisconsin. This was the home church of T. T. Myers and J. E. Miller.

### **Bethel (Naperville, 1858-1860?)**

For Brethren beginnings in Du Page County we turn to Jacob Netzley (layman) and family, who settled near Warrenville in 1850. Two years later they learned that Brethren families were



living in Ogle, Lee, Carroll and Stephenson counties. Daniel Fry, Samuel Garber and Joseph Emmert responded to the call to come and preach for them. From this first meeting grew the plan that meetings should be held every eight weeks in this new settlement. Because Lee County was nearest, the Rock River congregation was to provide most of the preaching. In 1859 Christian Martin and family came west from New York and purchased a tract of land within the present limits of the city of Geneva in Kane County, paying the regular government price of one dollar and twenty-five cents per acre. From this family came the very first members by baptism. Fifteen years later the Martins moved to West Chicago. As early as 1846 Joshua Erb had located two miles north of Naperville. Erb was one of the early members received into the church by baptism. His wife also united with the church, but of their large family only John cast his lot with the Brethren. Several other persons either moved in as members or were received by baptism.

There is some uncertainty as to the exact date when the church was organized, but there is good reason to believe that it was sometime between April of 1858 and 1860. At any rate 1860 was an important year for this group of members. One of the ministers who frequently visited and preached for these members was Samuel Lehman, Sr., of Lee County. In the spring of 1860 he settled in the vicinity of Naperville, where his services as minister were needed. The group was ready to organize. Daniel Fry and Joseph Emmert were present when the congregation was organized. Lehman was put in charge of the church. Quite likely at that time, certainly not much later, Christian Martin was called to the ministry and Jacob Netzley to the deaconship. Martin did some preaching in the German language. In 1878 the official body was: Martin, elder; Jacob Sollenberger, John Hollinger and George Murrey, ministers; Henry Martin, V. C. Vroman, Simon Yundt and Aaron Julius, deacons.

At first services were held in private homes and in school-houses. However, in 1866 or 1867 a meetinghouse of the regular Brethren type and size was built two miles north of Naperville on a lot donated by Joshua Erb. The house was without basement. The stones were hauled from Batavia. Levi Shafer, reputed to be an excellent builder, was the contractor. Those who



wrecked the house in 1907 preparatory to rebuilding it in Naperville found abundant evidence that he did not skimp or shirk when he built that meetinghouse. Services in this old meetinghouse were held every two weeks. The sermons were in both English and German. Many times the house was filled to its capacity. But here, as in other places, there came a time when the work declined. Fortunately a revival followed and Bethel today has a congregation of 206 members. In 1920 the church name was changed from Naperville to Bethel but the old name continues to survive in common speech.

The growth of the membership in Naperville led to rebuilding the church house in town in 1907. By the use of the old material and much donated labor the outlay was only \$1,642, a very small amount for the plant secured. On October 20, the congregation and friends met to dedicate it to the service of God, A. C. Wieand delivering the dedicatory sermon. In 1924 the church was remodeled and made more serviceable for present-day activities, at a cost of \$10,000.

The men have been well organized. For several years they united in a trucking project for church funds. Although this did not yield much money it developed fine fellowship. After the church purchased the lot and house adjoining the church lot for \$2,500 the men remodeled and modernized the residence at a cost of \$2,348. The men themselves did all the work except the plastering. They could do this because they had in their own number plumbers, painters, carpenters and electricians, who were willing to donate their labor. By their co-operation they have demonstrated anew that Christianity is a way of life which shows itself in living together helpfully. Of the early membership of this congregation it has been said: "Great care and concern was manifest for the poor in the local congregation. Brotherly helpfulness was the rule to all the members in distress and misfortune; not so much in money, but a kindly, helping hand was taught and practiced; the result of which was a very sympathetic and peaceful congregation."

Bethel, long being the only congregation in the eastern part of the district, covered a wide area. The few members in Chicago, those in Batavia to the west and those near Joliet to the south all held their membership in Bethel until Chicago and Batavia were organized. For about fifteen years monthly serv-

ices were held in the neighborhood of Joliet. Monthly meetings, however, failed to develop a lasting community work, and the meetinghouse was sold for one hundred dollars in 1901. Let no one think that the labors at this point were all in vain. Today the entire brotherhood is being served by E. G. Hoff, editor of Sunday-school publications, whose mother, Anna Gockley Hoff, was reared in the community where those monthly services were conducted while she was a girl.

In 1883 Wilbur B. Stover came to Warrenville, where he worked in a grist mill until he was discovered by J. G. Royer, who induced him to enter Mount Morris College and prepare himself for work more suited to his small stature. This connects Bethel with our early mission in India. And Kathryn Barkdoll Garner was born within the bounds of Bethel though, when she went to India, her church home was Batavia. This is a second link that joins Bethel with India.

Sunday school was first organized in the early seventies by Noah Early and Aaron Julius, the former being superintendent. Sessions for several years were confined to the summer months.

The Aid was organized in the winter of 1908 with Mrs. A. D. Sollenberger, the pastor's wife, as the first president. The untiring efforts of Emma Shiffler kept the society going during the many years in which she was president. Their semimonthly meetings in the homes bound the women together in a common cause as they sewed, quilted and gathered clothing, most of which was sent to the missions at Hastings Street and Douglas Park, Chicago. Their contributions to Douglas Park became a vital factor in arousing a church consciousness that finally led to the organization of that group as a separate church. The Aid has had a steady growth in numbers. Its regular contributions to the district and general work of the women have been commendable. Birthday luncheons are a unique feature. These develop fellowship, cement neighborliness and help to replenish the treasury.

Bethel has called twelve men to the ministry. In 1908 I. C. Snavelly became the first pastor. The tenth and present pastor is S. Earl Mitchell, who began his service in 1938. In September he will be succeeded by Galen B. Ogden.

In December 1940 a new electric organ was installed. As

these notes are being written the basement is being deepened and rearranged for larger service. In evaluating Bethel one should think not only of its past membership but also of the present 206 members and of Chicago and Batavia, which are children of Bethel.

### Cherry Grove (1859)

Early Brethren settling north of Lanark were a part of the Arnold's Grove congregation. The Cherry Grove schoolhouse was a common center. Here they met monthly for public worship, and hard by was a burial ground where the bereaved laid their loved ones to rest. The distance to Arnold's Grove being too great for those days there arose the desire for a separate organization. Though Arnold's Grove had so recently given birth to two new congregations, Hickory Grove and Milledgeville, in council assembled it was voted on December 17, 1859, that the Cherry Grove members should be set off in a separate organization. Just two weeks later, the last day of the year, the fifty members living in the Cherry Grove neighborhood met at the schoolhouse and organized, choosing John Sprogle as elder, and John Rowland, Sr., John Butterbaugh and John Bollinger as trustees. If the name "John" possesses any virtue this trustee body was well "Johnd." At this council arrangements were made to build a meetinghouse. That was a good way to close the old year and begin the new.

They continued in the good work. In January the trustees purchased from Henry Sword four and eleven one-hundredths acres of land for a church site and cemetery at twenty dollars per acre. That was a busy winter. Material was hauled from Freeport and from Savanna, neither on trucks nor by rail, but on horse-drawn wagons. In the meantime one could hear the sound of axes and the crash of trees as men were felling and hewing the timbers that were to become a part of the new church building. During the summer, under the leadership of John Bollinger as foreman of construction, the house was built—and used before it was completed.

Death is no respecter of persons or of rank. The wife of Michael Bollinger (minister) died; her funeral services were held in the unfinished house and her body was laid to rest in the



new graveyard, which in March had been consecrated by receiving into its bosom the body of little Sarah Sturtevant. Thus joys and sorrows for this congregation were mingled while it was going through its birth pains.

The meetinghouse was of the typical Dunker type: size, 40 feet by 60 feet, all in one room, and having a very low ceiling. A stairway led to the basement, which was equipped with long benches and long tables and a kitchen in which were prepared those never-to-be-forgotten meals that made the two-day love feasts red-letter days to the country boys and girls who may well be excused for enjoying them even though they did not fully appreciate their spiritual significance. And there was the stairway leading to the attic with its straw-filled ticks where many spent the night on love feast occasions. Tallow candles furnished their dim light for evening meetings. In more recent years the house has been remodeled so as to meet Sunday-school needs. Could this old Cherry Grove meetinghouse speak, it would have a wonderful story to tell. In 1875 the congregation experienced a large ingathering. Peter R. Keltner, whose parents had settled at Arnold's Grove in 1853, says of this period:

The large ingathering at Cherry Grove in 1875 was not the result of extra preaching. The atmosphere seemed full of the revival spirit. Many applicants for membership were voluntary, and several baptismal scenes took place. Lemuel Hillery was holding a few meetings. There were several applicants before the meetings began, and on the following Sunday twenty were baptized. I was one of that number.

One evening while Hillery was preaching the report spread that Henry Martin's house was on fire. Fortunately it proved to be a false alarm. A brush heap in line with the house was burning, which gave rise to the alarm. Hillery, who was always ready for any turn in his sermon, said: "Yes, Bro. Martin's house is on fire, on fire of the Holy Ghost, and his children are turning to God," which was the case just then. This was at a time when "revivals" were not yet general in the form of a series of meetings. The records, however, show that baptisms at the regular Sunday meetings were quite common. Folks came and asked for church membership. Say what you will of the preaching of those days, it brought new members into the church.

In 1851 some Brethren families began settling in the neighborhood of Shannon. This placed them within the bounds of the

Arnold's Grove congregation. When Cherry Grove became a separate organization the Shannon group became a part of Cherry Grove. To meet the spiritual needs of the Shannon group, meetings were held in the schoolhouse of district number 9. In May 1874 the Shannon group asked Cherry Grove for the privilege of holding a meeting in the schoolhouse to consider building a meetinghouse. Permission was granted, the meeting was called, and \$1,850 was subscribed for the new house. When this action was reported in council meeting at Cherry Grove, June 1, the church voted to build the meetinghouse and appointed Elias Forney, Samuel Lahman and Isaac Lutz as a building committee. That same year the building was completed in November at a cost of nearly \$3,500, almost twice the amount subscribed. Some were dissatisfied because the committee had spent more than was on hand. But, after all was explained and understood, the church authorized the trustees to sign a note to the individuals of the building committee. Thus a building problem which might have divided and ruined a congregation was settled in a brotherly fashion. That note settling the building trouble deserves preservation. Here it is:

Cherry Grove, Illinois, April 10, 1874.

On or before June 1, 1877, we, the trustees of the Church of the Brethren, at Cherry Grove, Illinois, agree to pay the sum of fifteen hundred sixty-nine dollars and ninety-four cents to Elias Forney, Samuel Lahman and Isaac Lutz, with ten per cent interest. value received.

Signed, John Rowland, Samuel Wolf, Trustees.

"One hundred and twenty-three dollars paid on the above note today."

Interesting features of this note are: The date, April 10, 1874, though the building was not authorized until June 1 of that year. When the congregation was organized in 1859 we saw them elect three trustees. Only two names appear on the note. Many congregations made their deacons the church trustees. Cherry Grove seems not to have followed that rule. The church took three years in which to raise the amount. The interest rate of ten per cent seems high now but was the rule at that time. And "Church of the Brethren" is assumed to be the name of the congregation thirty-four years before it became the legal name as adopted by the Annual Conference of 1908. "Church of the Brethren" appears in many records much earlier, which shows we really adopted an old name in 1908.

Though the leadership of Cherry Grove was rather conservative in its early days, within the bounds of this congregation there was an awakened, forward-looking group that did things. Note what took place within a very short period:

1. On November 13, 1875, voted to organize Shannon as a separate congregation.

2. On November 15, 1875, at a special district meeting, foreign missions in the Church of the Brethren were born when Christian Hope of this congregation was called to the ministry by the entire district and was selected to go to Denmark, and Enoch Eby, Paul Wetzel and their companions were asked to be ready to go to Denmark when they and Hope thought proper.

3. In September, 1876, the *Brethren At Work* started as a new church paper, at Lanark.

4. In 1876 a meetinghouse was erected in Lanark, financed largely by Cherry Grove members living in Lanark.

5. The big revivals held by S. H. Bashor in Lanark and Cherry Grove. Bashor was then the outstanding evangelist in the church.

6. On May 8, 1878, Cherry Grove granted Lanark the privilege of having a Sunday school, but on August 13 following refused to allow one in the Cherry Grove house.

7. On August 13, 1878, Cherry Grove gave Lanark permission to organize as a separate congregation.

No record of Cherry Grove is complete without mentioning and giving proper recognition to the long and influential service of Henry Martin, who was elected to the ministry in Maryland in 1858, settled at Cherry Grove in 1865, and succeeded Michael Bollinger as elder of the church in 1870. For thirty-six years he continued as elder, with the exception of one year near the middle of his term of service. He was conservative and not in sympathy with some of the innovations he saw creeping into the church. He lived to see the congregation grow as two new churches were organized.

Like most of our early congregations Cherry Grove was dilatory in keeping records. In 1874, however, M. M. Eshelman, who had united with the church at Virden, Illinois, by baptism in June 1873, became clerk of the Cherry Grove congregation. His first entry reads: "Special Record, May 1, 1874, Cherry Grove,



M. M. Eshelman, Clerk. Elders, Michael Bollinger, Henry Martin." Thus began the church work of M. M. Eshelman, who was active in local, district, printing and missionary affairs for nearly ten years.

After the days of the free ministry Cherry Grove entered upon the period of one minister, sometimes resident, sometimes nonresident. At present the church is served by Merle Hawbecker, who grew up in the congregation. Cherry Grove and Chippewa Valley are the only two congregations at present whose pastors were born, baptized and called to the ministry in the congregations which they are shepherding. Like many of our other congregations the membership is not as large as it was in some periods of the past. When organized there were about fifty charter members. In 1881, although Shannon and Lanark had been cut off from Cherry Grove, the membership still stood at one hundred seventy. In 1941 it was one hundred twenty-six.

On February 6, 1919, the women organized their first Aid with Lillie Bloyer president, Mary Puterbaugh secretary, Bertha Thompson treasurer and Addie Sword work superintendent. Their average attendance has been eleven. They earn money by making garments, holding food sales, serving meals and the like. They have contributed more than \$1,400 to foreign and home missions, the Home, orphanages, church repairs, pastor's salary and needy individuals and groups.

### Waddams Grove (Lena, 1859)

The early history of this congregation is a part of the story of Yellow Creek which you should read again. In 1859 in regular council Yellow Creek territory was divided. The northern part, then known as Waddams Grove, changed its name to Lena in 1927. The congregation numbered about seventy-five charter members. The large membership and the distance to Yellow Creek by lumber wagon justified the new organization. Daniel Fry, elder of Yellow Creek, became the elder of Waddams Grove. Enoch Eby, whose business had been teaching school and who had been called to the ministry in the East when thirty-one years of age, was made foreman. A second minister was Benja-

min Kepner, elected at Yellow Creek in 1850. Allen Boyer and John Wales were deacons.

In 1860 the Louisa meetinghouse on the old Chicago-Galena trail, two miles northwest of Lena, was erected. For fifty-seven years this substantial brick building, whose walls often rang with the eloquence of Enoch Eby, Paul Wetzel and other ministers, was a landmark in local history and in Dunker annals. The building committee was John Wales, Allen Boyer and Isaac Kemper. Yellow Creek did not forget her pledge, but rallied to the support of the building project as had been agreed upon when the Yellow Creek house was built. The full basement, mostly above ground, gave a beautiful setting to the red brick house in the woods by the roadside.

The cost of this house, not counting free labor, was about \$2,200. As forty by sixty feet was the usual size of the Brethren meetinghouse, so about \$2,200 seems to have been the usual cost, whether built of brick or wood in those early days. On September 27, 1860, Daniel Fry preached the first sermon in the house. At that time the Brethren did not "dedicate" their houses of worship formally. They just entered them for the first time and began to use them for the worship of God and the uplift of the community.

On April 7, 1860, the church held an election for the ministry. The lot fell upon W. J. H. Bauman, later of Nora Springs, Iowa, and Morrill, Kansas. He became one of the leaders in the Progressive movement. His son, Louis Bauman, is pastor of the First Long Beach Brethren church, and the leader of the Grace group in the present trouble of the Brethren Church.

The ministers held meetings in schoolhouses and homes in the northern parts of Jo Daviess and Stephenson counties in Illinois and across the border in Wisconsin. In this way they discovered members in the different communities and won others. On the human side men and women then were much the same as now. On May 16, 1860, Enoch Eby solemnized in his own home the marriage of Eld. John Heckman of Mulberry Grove, Ill., and Mrs. Lavina Moyer Goshorn, parents of John Heckman. Mrs. Heckman was made a widow by the death of her husband, Goshorn, near Broadhead, Wis.

In 1865 Enoch Eby settled near Rock Grove across the Pecatonica River, where he resided for ten years. Meetings held in

this new settlement brought a number into the church by baptism. Two love feasts were held, one in 1866, the other in 1868, in Joseph Gyer's barn. For reasons not now known plans for a meetinghouse and organizing a church did not materialize, though they were under consideration by the seventy members living east of the Pecatonica.

In the western part of Waddams Grove territory lived a number of Brethren families in what is known as the Chelsea community. To accommodate these members services were held for some years in the little stone schoolhouse. By 1874 sentiment was sufficiently strong to build a meetinghouse for these members. But the story of Chelsea is told elsewhere.

In those days the preaching was more doctrinal and the sermons more Biblical. The preachers had little time to study much outside the Bible. This had its advantages as well as its many disadvantages. The sermons were not as logical and polished as now, but they were fervent and the preachers were more eager to proclaim the truth in simple and positive language than to clothe it in flowery phrases. Enoch Eby was powerful in the pulpit. His voice was musical, his heart was emotional and his words fell with force. Once in a sermon he remarked that there was no Scripture for infant baptism. In his audience sat an attentive listener, Nicholas Weaver, a German of another faith who warmed up under a statement he felt certain was not correct. Arriving at home, he at once took down the family Bible and sought for the command to baptize children. He was sure he had often read it. Not finding the passage, late in the afternoon he turned to his wife and said: "Mam, wo sagt es in der Bibel dasz wir die Kinder taufen sollen?" To this his wife replied: "Ach, Dat, das ist nicht in der Bibel; das ist in der Catechise." ("Mother, where does it say in the Bible that we shall baptize the children?" "Why, father, that is not in the Bible; that is in the catechism.") This was news to him. He could not get away from it. Some time after that he united with the Brethren. On another occasion Eby made a strong assertion which a man in the rear of the audience contradicted. Eby was just then taking off his coat, as he often did in warm weather when preaching, and he replied to the man, "I will see you about that after the meeting." The man thinking that trouble might be brewing jumped out the window and made for



home. Unusual incidents are both of these, but they well illustrate the character and positiveness of the preaching of the time.

There were sporadic attempts at Sunday school but general support was lacking in these efforts. In 1866 a Sunday school was attempted with Milton Philips as superintendent but the school was of short duration. By request a Sunday school was started in the Albee schoolhouse. It continued for one summer only. Allen Boyer was superintendent and Robert Badger assistant. Sentiment was slowly crystallizing, but not until May 3, 1884, did the church grant the privilege of holding Sunday school in both the Louisa and Chelsea meetinghouses. On July 4, 1901, Yellow Creek and Waddams Grove held their first joint Sunday-school meeting in the Louisa house. All were so pleased that the joint meeting was continued as an annual affair for some years.

For half a century and more the Louisa meetinghouse rendered yeoman service to the district as well as the church at large. Folks still speak of the Annual Meeting held near its location in 1856. Here was held the district meeting that made final arrangements for sending Enoch Eby and wife and Daniel Fry and wife to Denmark, a golden milestone in Brethren history. Here lived and ministered two outstanding preachers, Paul Wetzel and Enoch Eby, the latter eleven times moderator of Annual Meeting, and both great pulpit orators, Wetzel in the German language and Eby in English.

But conditions changed here as elsewhere. People came and went. Some Brethren began to retire from the farm and move to Lena. Others migrated to other states. The shifting of members to Lena led to a call for preaching in town. The Baptist congregation was disintegrating, though they had a good house in Lena. This house the Brethren purchased for \$2,000 and put in shape for regular services. This meant the abandonment of the Louisa house, in which a farewell service, with basket dinner, was held on September 27, 1927, just fifty years after the love feast before the deputation left for Denmark. The services at this last meeting at Louisa consisted of addresses: The Passing of a Landmark, by Peter R. Keltner; The Religious Influence of a Church Community, by John Heckman; The History of This Community for Eighty-one Years, by Lee Boyer, who, with

Erastus Kepner, represented those present when the house was dedicated on September 27, 1860. Later the house was razed.

It was in 1904 that the women got together and as a unit planned to provide clothing and bedding for the needy, young and old, in their own community and elsewhere. Needing money to secure material, they began to quilt—all this without formal organization. After some years they organized the Aid Society with Mary Sandrock, in whose home the meetings were held, as president. In the village of Waddams the meetings were held in the home of Katie Lutz. In 1918 a room was fitted up in the home of Amanda Masters for the exclusive use of the Aid, with Portia Richard as president. Here were their headquarters for a number of years. Their social and educational improvement has been fostered by reading missionary literature and by keeping in touch with church activities both local and national. During the past fifteen years they have contributed about \$2,250 to local and world-wide needs.

Waddams Grove began employing pastors in 1920. The eighth and present pastor, John F. Burton, began his service in 1935. She has called fifteen men to the ministry. In this number is Peter R. Keltner, who with his wife was instrumental in building the congregations in Sterling, Rockford and Freeport.

### Rock Creek (1866)

In 1854 David Rittenhouse led a party of immigrants from Montgomery County, Pennsylvania, to Carroll County, Illinois. In this party was William Horning, who had married Priscilla, daughter of David, who settled within the bounds of the Arnold's Grove congregation. The Hornings, however, settled at Fulton where Horning went into the door and sash business. The second year spelled financial disaster for his door and sash business. Discouraged with the venture, Horning visited his father-in-law early in the winter, making his way over the snow-covered ground.

Naturally Rittenhouse was touched by the sad plight of his daughter and two children, and sent his hired man, Joseph Miller, with sled and team to bring them to his home in the Hickory Grove neighborhood. (This Joseph Miller later had a son, John W., who was called to the ministry at Rock Creek in 1900.)

While on this visit Horning learned of land on the Rock Creek bottom. On investigation he discovered that there was considerable timber on this tract so he purchased five hundred acres, his building instinct suggesting that there was money in both the land and the timber. On this land was a log house which became the new home for the Hornings in 1855. Here a son, Lee, who now lives on a part of this tract, was born on January 20, 1856. A new frame house, still occupied, was erected.

Horning was a minister, energetic and enthusiastic. As he had opportunity he conducted services in schoolhouses. In 1862 the Henry E. Gerdes family, living some miles to the south, lost a little girl. The mother, being a Dunker, desired a Dunker minister for the funeral. Accordingly a messenger was dispatched to Dutchtown to secure the minister. Through this incident the Gerdeses learned that William Horning, a Dunker minister, was living near Malvern. From this Gerdes family came three ministers: David Gerdes and his two sons, E. Wayne, pastor at West Branch, and Galen, pastor at Yellow Creek. David did time at Leavenworth because of conscientious opposition to war during the first World War. After the funeral of the Gerdes daughter Horning held meetings in the schoolhouse near their home.

In the winter of 1862 Horning, assisted by Isaac Hershey of Pine Creek, held a series of meetings in the Rock Creek schoolhouse. These meetings resulted in a number of baptisms, and are an index to Horning's ministerial activities. Meetings were regularly held in the schoolhouse near Malvern until 1873 when the church purchased the abandoned Advent meetinghouse. About twelve miles to the south lived Ashley Fergesen near Lyndon in the year 1865. As a result of meetings held in that neighborhood a number were added to the church by baptism. That same year Jacob L. Myers from Pennsylvania located near Coleta. These scattered settlements, with Malvern as the center, led to the organization of the Rock Creek congregation in 1866.

Members living in Whiteside County at first held their membership in the Arnold's Grove congregation. When Dutchtown was organized in late 1858 or early 1859 they became members of the new congregation. In 1866 the membership met, evidently in the schoolhouse near Malvern, under the leadership of



David Rittenhouse for the purpose of forming an organization. They selected Rittenhouse as elder in charge, called Jacob L. Myers and Ashley Fergesen to the ministry and Charles White to the deaconship. Just as Henry Myers stamped his liberal views on Dutchtown so Rittenhouse stamped his old-school ideas on Rock Creek. He had come west because he was not in sympathy with the general policy of the Green Tree congregation in the East. Horning held similar views. As a result all through its history Rock Creek took this course. The sincere devotion of the members helped the congregation to a good membership in the days of its prosperity. We should not forget that two of William Horning's grandchildren, Emma and Daniel Horning, did yeoman service in China.

The Adventist people had a meetinghouse near Malvern, where they had a goodly following. You will recall that they make much of the second coming. Their leader had set Sunday morning at ten, September 27, 1868, as the time when Jesus would appear to claim his waiting bride. This announcement was fully accepted by the membership and much excitement prevailed in the neighborhood. Some of the Adventists disposed of their property by sale, others by gift. Certain ones constructed a platform on the roof of the church building where they awaited the ecstatic take off on that beautiful Sunday morning. When the Master did not appear the group was disappointed, crestfallen, sadly dumbfounded. Their influence in the community was gone. The meetinghouse was closed. The Brethren stepped in, purchased the house, enlarged it and made it their center for worship.

When the Brethren purchased the building it was twenty-four by thirty-six feet. They soon doubled its size, making it thirty-six by forty-eight feet. In 1890 they raised the building and put a basement beneath. For some years the leading ministers were William Horning, Samuel Haldeman, Jacob L. and Joseph Myers. Death, removals and changes in location made heavy inroads upon the membership. There came a time when only one of the twenty-five remaining members lived within four miles of the church. The time of dissolution was drawing nigh. On the last Sunday of August 1937 the congregation held its last public worship service. On May 15, 1938, the members met, voted unanimously to disorganize and to deed the property to

the Board of Administration of Northern Illinois and Wisconsin. At the same time letters of membership were issued to all members on record at that time.

Then arose the question of what to do with the ground and building. The board acted very wisely. Part of the ground was donated to the Rock Creek cemetery and the balance sold to the owner of the adjoining farm. The White Rapids congregation in Wisconsin, about four hundred miles to the northeast, had worshiped for nearly twenty years in a roofed basement and was greatly in need of a better place of worship. The board appointed John Heckman, I. D. Leatherman and O. D. Buck a committee to plan wrecking the Rock Creek house and to transport it to White Rapids, where it was to be rebuilt on the old basement walls. Forty-five men of the district met and in two days razed the building, sorted the material and provided for its disposal. The greater part, including seats, doors and windows, was trucked to Wisconsin and the remainder was sold at auction. At district meeting an additional sum of \$500 was raised. The men of White Rapids labored on the job and on June 23, 1940, the congregation met and dedicated their new house of worship built largely from the old Adventist-Brethren meetinghouse of Rock Creek. This house is a substantial asset to the community in wooded Wisconsin where the deer, the wolf and the bear still abound.

If one were to summarize the contribution of Rock Creek to the church he would stress the service to the community in its days of prosperity, the Willow Creek congregation, the only Church of the Brethren in South Dakota, the White Rapids meetinghouse and the two missionaries to China. Certainly not a small service was rendered by the men and women who lived and labored in this congregation.

### **Silver Creek (Mount Morris, 1867)**

We have seen that West Branch originally included all the membership of Ogle County. This made Silver Creek a part of West Branch until a separate organization was effected in February of 1867. It is recorded that on Sunday, June 25, 1860, Brethren met for worship in the Albright schoolhouse, which stood two miles north of the Marshall's corner. This was the

first Brethren service in the neighborhood of what later developed into the Silver Creek congregation. Prior to 1867 monthly services were held in the Silver Creek Center schoolhouse. Here, as in many other instances, the schoolhouse was a chief factor that helped to locate the future meetinghouse and cemetery.

In February 1867 Enoch Eby of Lena held a week's meeting in the Center schoolhouse, at which time and place the Silver Creek church was organized. The list of resident officials proves that the time for organizing was at hand. There were two ministers: D. E. Price, an elder, and John W. Moats, a minister in the second degree; four deacons: William Hopwood, Samuel Berger, Daniel Zellers and Samuel C. Price. In addition to the families of these officials other influential families were among the charter members, who numbered around one hundred. The membership lived in the neighborhood of Silver Creek and Salem, Mount Morris being between these two localities. D. E. Price was placed in charge of the new organization. Prior to this time he had been rather timid in the ministry, being subject to stage fright. Once he was urged to speak and made the effort. He arose but words failed to come and ideas took flight. Finally one of the ministers said, "Bro. David, what do you want?" "I want to sit down but I can't," was his serious reply. Those who knew him later in life little realized his earlier handicap.

The new congregation did not stop with a formal organization. There was already a meetinghouse at Salem. They were determined to have one at Silver Creek. They decided to build, not for the present alone, but for the future. Daniel Zellers, Samuel C. Price, Benjamin Swingley, William Young and Joseph Rowe were appointed a committee to plan and direct the building. Here were five family names that have stood out in the history of this congregation. They planned a house forty by seventy feet without basement. The east end was partitioned for kitchen purposes. Near by was an abundance of fine limestone. They decided to build of stone, which would be substantial, and the hauling distance was short. Because the members had a mind to work the new house was ready for occupancy in the spring of 1868. There was great rejoicing when on May 22 and 23 the Brethren gathered in large numbers for their first love feast. The chief speaker on Friday was D. M. Holsinger of



Pennsylvania and on Saturday Enoch Eby. The new church was well set for aggressive work.

In those days congregations chose an elder without regard to the limit of his term of service. Many considered that the elder of a congregation was appointed for life or at least until the infirmities of age or misconduct should suggest a change. Some elders unfortunately hung on beyond their years of efficiency. D. E. Price was not among that number. Appointed elder at the time of organization in 1867 he continued to serve until 1903. In 1902 he asked to be relieved of the oversight of the church. In discussing his resignation the sentiment of some of the leaders was that he was still well able to carry on. Finally Bro. Price arose and said: "Brethren, I think I could serve a while longer, but I wish to be relieved now. I have seen elders who have held on too long for the good of the cause. The time may come when you will wish me to resign and I will want to continue in charge of the church. I want to resign while I still know myself and before relieving me may embarrass you."

All saw the wisdom of his course, so it was agreed to accept his resignation to take effect a year later. Further, that in the future the elder should be elected annually. A few years later the writer of these lines sat in the home of Bro. Price as he made a friendly call. Those few years had made a great change. Bro. Price said: "I can no longer remember as in former years. I pick up a book or paper and read, lay it aside and again pick it up. No matter where I read it is all new. What I have read before left no impression. Such are the workings of a mind in old age." This incident showed how wise Bro. Price was when he asked to be relieved of the oversight of the congregation.

As the members from Salem and Silver Creek met with each other for worship many of them passed through the village of Mount Morris. Most of them were living in the country. Little by little members began to drift into town, but with three denominations already represented there was little need at the time for a Brethren meetinghouse in Mount Morris. In the fall of 1877 D. B. Gibson, then an active evangelist, held a revival in the chapel of Rock River Seminary. As he was an able minister, the meetings aroused much interest. The meetings ended with fourteen baptisms. That presented a new setting. Two years later the Brethren secured ownership of the seminary grounds

and buildings and opened a school which became Mount Morris College. That raised other problems. In 1881 the *Brethren at Work* publishing interests were brought from Lanark to Mount Morris. Both the college and the press brought many more Brethren to town. Their coming called for religious services in Mount Morris. The old order had been preaching at Silver Creek and West Branch on alternate Sundays, and Salem every four weeks, fitting in with Pine Creek. When the college came Silver Creek and Mount Morris held services on alternate Sundays in the morning with evening services in the chapel.

The college also brought the prayer meeting and Sunday school to the town group. The midweek prayer meeting was at first a small affair, a student room being large enough to accommodate the few students, teachers and others who attended. Those who were in school later well remember the full chapel prayer meetings that were a marked factor in developing the religious life and in leading many to their Savior.

In the fall of 1879 the Sunday school was organized—then a new venture. Mattie Lear from the faculty was elected superintendent; Levi H. Eby, assistant superintendent; and Katie Price, chorister, though no one would have dared to designate her by that name. The last two were students. The school organization was rather simple. Attendance during the first year was very small. There were only three classes. Mattie Lear and Margaret Lauver each had a class of children. President J. W. Stein taught all the adults in one class in the chapel. His skill in teaching won the adults who, during the second year, almost filled the chapel, many of the country members being regular attendants. During the second year J. E. Young, a student, was superintendent and Mahlon P. Lichty from the college had charge of the music. The third year called for a reorganization and many new classes and teachers were added. One of these new teachers was D. L. Miller, in whose class sat a number of students who later became church workers, among whom were E. S. Young, Grant Mahan and John Heckman. While Mount Morris was enjoying a live and growing Sunday school Silver Creek waited until 1887 for its first school. Even then the officers came from Mount Morris; namely, D. L. Miller, superintendent; E. S. Young and James M. Neff, assistants; Ida Royer, secretary; Galen B. Royer, chorister.

For many years Silver Creek, Salem and the schoolhouse east of Mount Morris and the one west of town served as training points for the young people of the college and town. Many went to these places to superintend, teach in the Sunday school, and even to preach. Thus these points became practice places that in part substituted for the seminary training which was not available at that time. In the Shaw settlement southwest of Mount Morris such an interest was developed that later a meetinghouse was built and for some years regular services were conducted for those who otherwise would have been denied the privilege of public worship. This was known as the Columbia group.

As farmers retired they settled in Mount Morris and depleted the country membership. Little by little church attendance at the rural houses decreased while that in town increased. This called for larger and better quarters for church and Sunday school in Mount Morris. When College Hall was erected in 1891 the church contributed \$2,600 to the building fund with the understanding that the chapel should be used jointly by the church and school, and the classrooms should be available for the Sunday school. By 1900 services at the two country houses were discontinued. For a long time all council meetings were held at Silver Creek, then some in Mount Morris and next all in Mount Morris. Finally, in 1910, the name of the congregation was changed from Silver Creek to Mount Morris. The Silver Creek meetinghouse has ceased to be a place of public worship.

Silver Creek was ably served by the free ministry from its organization in 1867 till 1916, when L. H. Root became the first full-time pastor. From 1879 the college and from 1881 the printing plant made available a number of able ministers, which condition was one reason why a pastor was not secured earlier. The writer well recalls a conversation with Charles Sharer, a leading citizen and church man, who frequently left his own services and worshiped at the college chapel. When the writer expressed surprise that Sharer did this, in view of the fact that he had an able pastor to whom he could listen each Sunday and who could plan his discourses and services, while at the college chapel one seldom knew who was going to preach and there was not a continuity in subjects treated, Sharer replied: "Yes, there is something in that, and more. You Brethren do not know the



monotony that goes with listening to the same man every Sunday, year after year, nor do you realize what you have in the large number of able ministers that fill your pulpit. Your pulpit teems with virility and freshness that you may not fully appreciate." Just another hint that blessings at hand are not always appreciated.

Gradually sentiment was developing for a meetinghouse in town. Some felt that this would tend to greater stability in the local congregation. So long as many of the church workers were chosen from the students and faculty the resident membership was not assuming the leadership so essential to build a local congregation. In 1903 the matter was considered, but there was not sufficient sentiment to warrant aggressive action. For the time being nothing was done. But those who looked to the future did not allow the problem to die.

In 1910 the building question was again raised and a building committee was appointed to solicit funds, but not until 1920 were sufficient funds pledged to warrant beginning building operations. The committee consisted of J. P. Holsinger, Ira Rodafer, Joseph Rodafer, Leslie Johnson, Daniel L. Miller, Levi S. Shively, Price Stouffer, W. E. West and Elmer Snowberger. Actual building was begun in 1921. On July 14 the cornerstone was laid with appropriate services. With some interruption the construction was continued during 1922 and on March 18, 1923, the house was dedicated, the sermon being delivered by President Otho Winger of Manchester College. This modern church plant, beautiful in its simplicity, cost approximately \$40,000. Next the congregation considered a parsonage. Undaunted by the cost of the church house the church appointed J. P. Holsinger, Levi S. Shively, George Emmert, Harvey Long, Daniel L. Miller and Chillion Wallace a committee to secure a parsonage. The parsonage was built in 1926. The \$9,000 spent on it assured a good building.

Mount Morris is missionary minded. All know of the deep interest D. L. and Elizabeth Miller had in missions and the money they gave to that cause. The church gives liberally to missions. The Sunday school supports Sadie J. Miller in India. A young brother supports Dr. Cunningham in China. The Missionary Society supports D. J. Lichty in India.

The Missionary Society deserves special notice. Mission

study had long held a prominent place in the school and church. During the school year of 1900-1901 a large group was wont to meet on Sunday afternoons to discuss missionary subjects studied during the week. These studies dealt with the lives of great missionaries. When school opened in 1901 Amos W. Ross fathered the organization now known as the Mount Morris Missionary Society. In addition to study and discussion a new feature was adopted, namely, that each member pay a certain fee towards the support of a missionary on the field. The society has kept up the support of D. J. Lichty. Though death has depleted the original membership, new members and new contributors have been added so that the good work continues as originally planned. Bro. Ross has passed beyond but the Missionary Society goes on.

Though the women were active in church work they were slow in organizing their forces. It was in 1893 that Flora E. Teague from the college got together a group and organized the first Aid in the District of Northern Illinois and Wisconsin. In the late seventies Wealthy A. Clark (later Burkholder), while she was editing the *Young Disciple*, urged the women of the church to take a more active part in the Sunday school, especially in teaching, and in mission work. Mrs. D. L. Miller was acting as treasurer of mission funds sent in by the women from all over the brotherhood. Groups of women in Pennsylvania were organizing for definite activities in the late eighties. Notwithstanding all this the women of Mount Morris did not organize until February 1893. Mrs. Teague was president for ten years and her daughter Evelyn was made secretary-treasurer. In addition to the officers the following attended the first sessions: Sisters D. L. Miller, E. S. Young, J. H. Moore, G. E. Whisler, Simon Yundt, Della Snider, Minion Whisler, Salome Stoner, Ida Royer and Mary Royer. Many others were added to their ranks but it seems they kept no record of their work in the early years. In 1920 the membership of forty-seven adopted a constitution and chose Ona McCune president and Nettie Stine secretary. At the same time they increased their methods of raising money and widened the scope of their benevolences. In the last twenty years they contributed more than \$4,000 to worthy causes.

Of this congregation one may say what may be said of every

other congregation whose membership includes the faculty and students of a Brethren college, that is, that both the local church and the college offer great advantages. To the extent that these opportunities are understood and grasped and the two groups co-operate—to that extent will each benefit. In the case of this congregation there was always full co-operation. As a result the church grew and, when the school closed, the church went right on and has maintained its leadership in the community and throughout the district. This was the first congregation to install an electric organ. The present pastor is Foster B. Statler.

### Salem Group

The first members in Ogle County settled at Salem. John Price, Sr., and his two sons, Samuel and Daniel, John Fridley, John Barnhizer, John Miller, Adam Shaw and a few others made up the early Salem group of members. David E. Price came to the neighborhood in 1853. Jacob Long's coming to West Branch with his family in 1845 shifted the center of church activities to that place, but once a month services were kept up in the schoolhouse in the Salem neighborhood. Salem was never a separate congregation. Its beginnings are a part of early West Branch and Pine Creek; its later activities are a part of the story of Silver Creek. Because of its house of worship and the activities centering therein it is stressed in connection with Silver Creek.

In 1860, at the same time the brethren were assembling the material for the stone church at West Branch, the Salem group set about erecting a small frame church which is still being used for religious services. Those members living in the north part of Salem community held their membership at West Branch and those in the south part at Pine Creek. The local situation is best set out by giving the subscription list of donors and the expense account of the building, as follows:

April 1, 1860, We, the undersigned, agree to pay the sum attached to our names for the purpose of building a house of worship for the use of the German Baptist denomination and to all others free on funeral occasions, to be built on the land of S. C. Price. Subscribers:

### Salem Group

Samuel C. Price .....	\$175.00	Joseph Hitt .....	20.00
David E. Price .....	100.00	John Fridley .....	39.00
Daniel G. Price .....	100.00	H. Butterbaugh .....	15.00



John W. Price .....	100.00	J. C. Coffman .....	10.00
Benjamin Swingley .....	50.00	John Diehl .....	10.00
Daniel Zellers .....	35.00	Joshua Slifer .....	10.00
Jacob Petrie .....	30.00	Samuel Berger .....	10.00
John M. Miller .....	25.00	Samuel Shafer .....	10.00
Adam Shaw, work .....	25.00	John Stover .....	5.00
Daniel Long, work .....	25.00	Samuel Stover .....	5.00
Elizabeth Newcomer .....	20.00	Abram Toms .....	5.00
Andrew Hitt .....	20.00	Solomon Nalley .....	5.00
John Hitt .....	20.00	Samuel Click .....	5.00
Robert Hitt .....	20.00	John Barnhizer .....	5.85
		Total .....	\$902.85
Cost of meetinghouse .....	\$900.00		
Cost for lumber for fence and gate .....	24.00		
Cost of stove and pipe .....	37.00		
Lamps .....	6.00		

The meetinghouse was finished and the first service was held in it in the fall of 1860. Enoch Eby of Waddams Grove was invited to speak first in the services. He began his discourse and after a few minutes of rather blundering remarks, said, "I cannot preach," and, stepping from behind the table he sat down. Others continued the services. Afterwards, when asked to explain the incident, he replied, "If I had felt as humble when I entered the pulpit that day as I did when I sat down, I could have done better."

It was in this neighborhood that the first three love feasts in Ogle County were held in the barn of John Price, Sr., while the members were yet a part of West Branch. After 1910 for a number of years no services were held in it. But in recent years it was used regularly for Sunday school under the supervision of the American Sunday School Union. Though its doors are now closed large numbers can testify to the spiritual and uplifting power that spread from the Salem meetinghouse in years gone by.

### Shannon (1875)

For the beginning of the Shannon congregation we go back to 1851 when Isaac Lutz and family, new arrivals from Pennsylvania, settled at Shannon on land they had purchased without seeing. The country, however, was not wholly new to them for Mrs. Lutz had three sisters living near Lena. These sisters were: Sarah, wife of Isaac Myers; Lydia, wife of A. H. Lutz, who

was a cousin of Isaac Lutz; and Nancy, wife of Enoch X. Myers. Five miles west of Shannon was the Cherry Grove group of members. Thus the new settlers were not left to themselves. In the late sixties Dr. S. H. Sprogle came to Shannon and in 1869 bought land adjoining the village. Others settling in the neighborhood were Levi Shirk and Frances McNutt in 1870 and Samuel Lahman in 1871. These families became the nucleus for the future Shannon congregation.

In 1870 Henry Martin of Cherry Grove began holding monthly meetings at schoolhouse No. 9. By May 1874 the membership adjoining and east of Shannon, having increased in numbers, asked the Cherry Grove congregation for the privilege of calling a meeting to see what could be done towards building a meetinghouse. The request was granted and the meeting was held in the schoolhouse. Such was the zeal for a meetinghouse that \$1,850 was subscribed for that purpose. All this was reported at the council meeting on June 1. Cherry Grove was favorably impressed, decided to erect a new meetinghouse and appointed a building committee consisting of Elias Forney, Samuel Lahman and S. H. Sprogle. Soon after this Sprogle resigned and Isaac Lutz was appointed in his stead.

Without delay the committee got busy; the house was erected, John Leonard being the builder. That very fall Enoch Eby delivered the first sermon in it. Struck by the substantial material and workmanship of the building he said in his discourse, "This house is so well built you could safely fill it with wheat." The men who razed it sixty years later said that Bro. Eby had not exaggerated in the least. It seems that this first sermon was not a dedicatory sermon, for a later record of the church minutes states that David Rittenhouse dedicated the house on December 17, 1875. This may have been due to the fact that the congregation was cut off from Cherry Grove and fully organized on November 16, 1875.

The new house and the new organization were not without their problems. There was considerable dissatisfaction because the building committee had gone into debt, and because the congregation was divided as to the location of the ministers' stand. Some insisted that the old method of seating should be followed. Others insisted that the pulpit be placed at the end of the auditorium, not at the side, and that the seats be placed

crosswise. Today we would not quibble about such a problem but to many of that time it was a serious "departure from the old paths" to abandon the long table and long bench for the preachers, and do away with the two entrances, one for the men and one for the women. The opposition sensed in these changes a trend towards following other denominations, and a day when the sexes would be sitting together and perhaps only one preacher in the pulpit.

When they first met to consider building they subscribed one thousand eight hundred fifty dollars. As usual, costs ran higher than they had at first figured. Although the building committee had less than two thousand dollars on hand they built on and obligated the congregation for three thousand five hundred dollars. Then as now money talked—and so did those who insisted that the committee had no right to contract such a debt. The matter came to a head at a council meeting at Cherry Grove on April 10, 1875. Fortunately Daniel Fry, who was always for conciliation, was present. He advised them to submit their differences to a committee. His advice was accepted, and a committee was appointed. The committee, composed of D. E. Price, Enoch Eby, Jacob Hauger, David Rittenhouse and Samuel Haldeman, chosen from five congregations, met April 20 but discovered that the financial matter had been settled by Cherry Grove at the council of April 10 when she authorized the trustees to sign a promissory note to the building committee for the deficit. The committee was able to suggest ways of settling other matters acceptable to all concerned.

All differences having been satisfactorily adjusted, on November 13, 1875, Cherry Grove, in council assembled, voted on a separate organization. The vote stood at one hundred three for a separate organization, thirty against and seven neutral. The organization having been agreed upon, the division of the debt was next considered. By mutual agreement Cherry Grove assumed eight hundred sixty-seven dollars and Shannon three hundred ninety dollars and seventy-seven cents. Evidently the sums were prorated according to the membership. Three days later, November 16, the Shannon group met and effected an organization. Elders present were Daniel Fry, Martin Myers, Michael Bollinger, D. E. Price and Henry Martin. Officers elected were: foreman, Lemuel Hillery, minister in the second



degree; deacons, S. H. Sprogle and R. F. McCune; treasurer, Samuel Lahman. The following August Hillery resigned as foreman, suggesting that an elder be chosen. D. E. Price, who was present, was chosen and took charge.

When the Annual Meeting of 1879 adjourned there was no call for the meeting of 1880. Shannon sensed the situation, and in council on July 1, D. E. Price presiding, favored calling for Annual Meeting, and having the District Mission Board call a special district meeting to make the necessary arrangements. The district meeting issued the call and asked the churches to underwrite it to the extent of \$2,000. Shannon showed her interest by borrowing \$100 for this purpose on December 26.

Two Shannon ministers should be especially mentioned: Lemuel Hillery, known for his ability to meet a situation, and David Rowland, known for his long service in the free ministry at Shannon. Hillery was a student of the Bible, had a strong voice and was positive in his statements. He frequently asked his congregation for a text, as he always spoke extemporaneously. Once a local minister of another denomination, when Hillery asked for a text, suggested, "And Balaam saddled his ass." That text would have floored most ministers, but not Hillery, who accepted it and immediately announced his outline, making a personal application: "1. You are Balaam. 2. Your salary is the saddle. 3. Your congregation is the ass." Then he delivered a scathing invective against the salaried ministry. While one must admire his skill one need not approve his misapplication of the text. David Rowland was called to the ministry in the Shannon congregation in 1881, was ordained in 1891 and from that time was the main preacher for Shannon until he went to California in 1922. He was a good farmer and a successful business man and gave his time freely to the ministry.

Shannon served its day well, though never a large congregation. When organized there were sixty-seven charter members. In 1882 the membership was eighty-two, the largest in its history. Services were discontinued in 1932 and on June 21, 1936, the congregation decided to disorganize, to deed the lot to the cemetery association, the members to dispose of the furnishings as they saw fit and to give whatever was left, including the meetinghouse, to the Board of Administration of Northern

Illinois and Wisconsin, on condition that the house be wrecked on the ground. On July 22, 1936, the last meeting of the remaining members was held in the home of Frank Heisler, at which time W. E. West, elder, and William McNutt, clerk, were authorized to issue letters to all the members, twenty in number.

That fall under the direction of the Men's Work of the district the house was wrecked, the lumber graded and sold at public auction, netting \$761.02 after deducting an expense of \$52.38. Of this amount the Board of Administration appropriated \$600 to liquidate in full a debt of \$1,074 on the Stanley, Wisconsin, church property. Thus did Shannon serve the church even when it ceased to be an organization. Had the property been sold on the wall, it would have netted only \$250, according to the best offer made. Those who managed the winding up of affairs at Shannon and the Men's Work deserve the thanks of the entire district for the wise way in which all was done.

### Lanark (1878)

In 1876 some members were in business in Lanark; others had settled in town after retiring from the farm. During the summer J. H. Moore, M. M. Eshelman and J. T. Myers began publishing the *Brethren At Work*, the first issue being dated September 14. This new enterprise brought other members within the town limits. The growing membership in Lanark raised the question of a meetinghouse as many thought the Cherry Grove house too far away for their regular services. In 1876 they voted favorably towards erecting a meetinghouse; the project to be financed largely by Cherry Grove members residing in Lanark. With a new house in which to worship and with the ministers and membership brought in because of the *Brethren At Work* the group grew. There was rejoicing when the day of dedication of the new meetinghouse was announced, though little preparation was made for a dedicatory sermon and a formal dedication. Let J. H. Moore tell that story, as he played an important part in the act:

When the day of dedication for the new structure came, Nov. 26, the room was crowded to the walls. The mayor of the town was there. One of the members of the State legislature, who lived near, was present. Representatives from all the adjoining churches helped to make up the

audience. The preachers filled a long, well-constructed seat behind the stand at one end of the room. The building was without a platform for the preacher. The devotional exercises were impressive and the singing inspiring. After prayer Brother Henry Martin, the elder in charge, turned to me, and in a voice that could be heard all over the room said: "Brother Moore, it is expected that you should preach today." That was the first intimation that I had concerning the delivery of the dedication sermon. Thinking that it might possibly turn out about that way I had prepared for the occasion. In those days of simplicity it was no unusual thing for a minister to be called on for a sermon without any previous notice. Say what you will about the lack of what we now call system in the pulpit arrangements, those were glorious days and the believers got a whole lot of good out of the services.

Those who know Bro. Moore have not the least doubt that the sermon was strong and well adapted to the occasion. And those who know the record of the Lanark congregation know that it has contributed not a little to the vital activities of the district and the entire brotherhood.

With so many living in and near Lanark there developed a desire for a separate organization although it was not shared by the entire Cherry Grove membership, which at that time was near the two hundred fifty mark. There was much gossip on the subject. Each side had its supporters. The elder was not willing to put the question before the council for a vote. When finally it was put before the council on June 20, 1878, fifty-eight favored the new organization and forty-three were against it. The organization having been settled the division line was the next order of business. Cherry Grove was loath to give up much of its southern territory. Three lines were proposed, the final solution being that Straddle Creek, a short distance north of Lanark, should be the dividing line for the two congregations. This gave Lanark one hundred thirteen members and left "about one hundred and thirty for Cherry Grove."

On August 19, 1878, Martin Myers and J. J. Emmert met with the Lanark congregation and helped them organize and elect the officers. Isaac Rowland was chosen treasurer and John H. Peck, clerk. Next they decided to elect three trustees to hold the property. The elders reported that in the voting one brother had received a majority while three others each received the same number of votes. That raised the question of how to secure the other two trustees. They resorted to the lot. Three slips of paper were prepared, each drawing one. The one re-



ceiving the blank paper was dropped. The three trustees were D. F. Eby, Isaac Rowland and Jacob Arnold. At the time there were two ministers in the congregation, J. H. Moore and Samuel J. Peck, neither being in the eldership. J. H. Moore was unanimously chosen "overseer."

The spirit of the new congregation is shown by two actions: At the time of organization a missionary offering of more than thirty dollars was lifted, and in September of 1877 S. H. Bashor held a series of meetings which resulted in twenty-five accessions by baptism. He was then single but was married in 1879 and was called back for a second meeting. During this second meeting, his wife, who was not a member, without telling him of her intentions, came out as one of the converts. This was a most touching scene for the entire audience.

Lanark pioneered in Sunday-school activities. In May of 1878 a school was organized with M. M. Eshelman as superintendent, D. F. Eby as chorister, J. H. Moore as teacher of the men's Bible class, M. M. Eshelman as teacher of the older women's class and S. J. Harrison a little later as teacher of the young women's class. These three teachers were all from the *Brethren At Work* staff. Prayer meetings were held in the private homes, but because some considered prayer meetings worldly and so opposed them, they were not announced at the Sunday services.

Feeling the need of more helpers the church met in council under the guidance of Enoch Eby and J. J. Emmert on September 18, 1878. David F. Eby and John Peck were called to the deaconship and M. M. Eshelman to the ministry. In January of 1880 again the church met and ordained J. H. Moore as elder, advanced M. M. Eshelman and called S. J. Harrison to the ministry. In 1881 the *Brethren At Work* plant was moved to Mount Morris. This weakened the official and lay leadership, from which condition it did not recover until I. B. Trout became pastor in 1895.

When the first ministers of the organized Lanark church failed to "line" the hymns, advocated Sunday schools and prayer meetings and abandoned the custom of having the deacons read the Scripture lesson, there was considerable opposition to these "advanced" steps. When the division of the eighties came certain ones in Lanark imbibed some of the "Progressive" ideas held by a number in the Milledgeville congregation. As the

years passed from time to time the dress question was a great disturber of Lanark's peace. Some withdrew fellowship and united with the Progressive organization that dates from July 14, 1884, when thirty charter members, under the direction of H. R. Holsinger, formed the Bethlehem Brethren church, the first Progressive Brethren congregation in the district. Others were disfellowshipped for failure to conform to the church order of dress.

When I. B. Trout became pastor he did practically all the preaching. Becoming also editor of the Sunday-school literature he received most of his support from that source. Under his able leadership church troubles were forgotten, the membership was increased much by baptisms, the old church house was pulled down and a large one adapted to present-day needs was erected. During the twenty years of his pastorate he was the outstanding preacher of the section regardless of denomination. In his pulpit ministrations he was oratorical, logical, analytical, apt at illustration and on occasion scorchingly invective. After years of effective service he fell under the judgment of the church and transferred his membership to the Brethren Church.

Since 1895 Lanark has been under the pastoral system of ministry. For many years P. F. Eckerle, minister and elder, worked in the bank and was elder of the church. This gave the congregation a stability that helped absorb the shocks that are sometimes felt when pastors are changed frequently. When I. D. Leatherman took up the pastoral duties of Lanark the church was again back on the system of long-term pastoral service.

The Aid has been active, though for a number of years they kept no records. Their records for the past twenty years show that their contributions have averaged about \$150 annually. Income has been derived from making articles for sale, quilting, knotting comforters, selling useful household articles, holding pastry and food sales and serving lunches. Birthday gifts have also increased the income. Among the objects of their philanthropy are Women's Work, missions, Brethren Home, hospitals—Bethany and on mission fields—flood sufferers, church budget, and flowers and fruit for shut-ins.

### Pigeon Creek (Oak Grove, 1881)

Although this congregation is located in the Southern Illinois District, a brief account is entered here because our district for a time labored in this territory. District meeting of 1875 considered the proposition of sending four ministers, two at a time, to Woodford County to conduct services. The matter was deferred for one year, the congregations in the meantime being consulted as to their attitude.

The district meeting of 1876 acted favorably and decided that every four weeks two ministers should answer the call for preaching in this territory. Rock River (Franklin Grove) was to go first and the other congregations should each take their turn. This was a beginning but it did not work out well. The following year district meeting selected Lemuel Hillery to spend one year with the members at Pigeon Creek, the churches to bear the expense through the district treasurer. But this was new and the money came in slowly. However, this was an advance step in missions, so showed progress.

Interest grew and in 1881 the congregation was organized with thirteen charter members. In 1883 an acre of ground was secured and a meetinghouse was erected. Later the activities were transferred to Oak Grove, though locally it is commonly known as Bricktown. This house was destroyed by fire on June 3, 1939. On December 17, same year, a new and better house was dedicated, the sermon being delivered by Otho Winger.

Because the members lived mostly within the bounds of Southern Illinois and because the meetinghouse was in that district, Northern Illinois withdrew from the territory in 1893, since which time the southern district has had full control.



## First Church, Chicago (1889)

Who the first member to live in Chicago was may never be definitely known. We do know, however, that in 1869 Dr. Peter Fahrney, country doctor of Polo, Illinois, settled with his family in Chicago, where he later became widely known through his proprietary medicine which made him a millionaire, possibly the first and only brother to amass such wealth. Peter Fahrney and wife, Mary, were members of the Church of the Brethren, and their spacious home, given to the Chicago church, enabled the congregation to purchase the house in which it now worships. It seems that in the early seventies the Brethren held some meetings in a Winebrennerian church, though the records are not clear as to when and where.

In 1883 B. A. Hadsell, a layman, was engaged in the clothing business at 164 Market Street, specializing in "plain clothes." It was his interest in the church that led to some meetings and later to a church in Chicago. A few scattered members were discovered as a nucleus. These assembled at 3525 South Street on January 31, 1885. Here J. G. Royer, accompanied by D. L. Miller, then a layman, held a few meetings. The interest was such that the meetings were continued each Sunday forenoon. The place of meeting shifted to 900 West Madison Street, and again to a hotel parlor near Adams Street, where a Sunday school was organized with about a dozen present. The officers were J. G. Royer, who acted as superintendent, teacher, secretary and treasurer. Knowing him as we do we may well believe that he was also the chorister. There were further changes of location. In the winter of 1886 the place of meeting shifted to an office on La Salle Street and soon to a lodge hall on East Monroe. In the winter of 1887 the place was on the third floor at 25 East Adams, where they held their first love feast with thirteen at the Lord's table. In the fall of 1888 they rented the Christian church on Oakley Avenue north of Jackson Boulevard, where they continued to hold afternoon services for three years.

With a regular place of meeting and regular services the outlook improved. Naperville, in which congregation the Chicago members held their membership, and the district meeting acted favorably towards the request for a separate organization

for the Chicago group. On March 3, 1889, three stalwart elders, D. E. Price, Daniel Dierdorff and J. G. Royer, met with the members and effected an organization. J. G. Royer, who had largely been responsible for the direction of the Chicago activities, became the first elder, W. R. Miller and Nathan Spare were installed in the deacon's office and S. D. Humphrey was elected treasurer. Twenty members were present who were entitled to vote. Two others were there, but without their letters, and two more, who desired to be listed as charter members, were absent. Besides these there were not a few members residing in different parts of the city. In June the church decided to elect a minister. W. R. Miller and Nathan Spare each received the same number of votes. Lots were cast and Miller was declared elected. For a time he continued in his grocery business but later gave his full time to the ministry. His support came partly from the congregation and partly from the mission board, while his brother, D. L., followed with a generous contribution. About 1891 J. G. Royer held a series of meetings as a result of which J. Will Shively and William H. Greenawalt were baptized. Both of them later were called to the ministry.

The district meeting of 1890 directed the mission board to set up a program to help build a meetinghouse for the congregation. The board apportioned \$3,000 among the several congregations. Two lots were purchased at 20 Park Avenue for \$1,500 but later were sold at the same price. A German Baptist congregation offered its property at 1523 Hastings Street for sale. This was purchased, and by a strange coincidence the name on the building, without any change of the lettering, served the new congregation very well. The total cost of the building, when ready for service, was \$4,721.92. The sources of this fund were: the Chicago congregation, \$405; Illinois congregations, \$3,025.42; Mary Geiger of Philadelphia, \$300; General Mission Board, \$500; donations through the Gospel Messenger, \$491.50. Miller continued his pastorate for fifteen years, resigning in 1904. During his period of service he received sixty-four into fellowship by baptism. When he closed his labors the membership was about one hundred. The church was long known as the Hastings Street Mission.

As a Christian service to the community the General Mission Board in connection with the congregation opened a dis-

pensary under the supervision of D. L. Little. A little later Dr. George H. Van Dyke took charge and conducted the dispensary in the home of his family in the rear of the church lot. Later the house adjoining the church on the street was secured for this purpose. The dispensary found a large field for service among the most needy families of the community. The service grew to large proportions and was a chief factor in developing church interest in city missionary activity. The Van Dykes and the women missionaries did a magnificent piece of work. Note the names of some: Alice Boone, chosen missionary on the very day the church was organized—she later became Mrs. Lantz; Bertha Ryan, who accompanied the Stovers to India, and became Mrs. Shirk; Elizabeth Howe—later Mrs. J. H. Brubaker; Cora Cripe—later Mrs. O. G. Brubaker and missionary to China; Susie Forney—later Mrs. Levi Minnich; Clara E. Stauffer—later Mrs. John Calvin Bright; and Mary N. Quinter, who laid down her life on the India field. The dispensary became their training school and opened the eyes of many as to what city missions really are.

In the fall of 1901 the church was entirely remodeled and raised to street level, a basement was added and rooms to the rear were equipped for residence of women missionaries and for the use of Sunday-school classes. Managing Chicago boys in Sunday school was no small task, as J. G. Royer once discovered. As an inducement the school offered an apple to each boy who would come to Sunday school on a certain day. The boys came in untold numbers—far beyond what had been anticipated. When there were not enough apples to go around the lads raised a roushhouse and the police had to come in and settle them. That was one time when President Royer admitted that he was not equal to the occasion in handling boys.

When Bethany Bible School opened its doors in 1905 some of the classes were held in the church. This continued until 1909 when the school moved into its new quarters on Van Buren Street. This change caused the leadership to center at Bethany. As a result Hastings Street looked to Bethany for workers for a number of years. Douglas Park developed as an extension center from Bethany. Gradually the Van Buren location developed as the main part of the congregation with Hastings Street and Douglas Park as mission points. Each point had its pastor



and was largely self-governing, but all were one organization under one leader.

The chapel at Bethany was no longer sufficient for the growing congregation. In the fall of 1923 the church appointed A. F. Wine, W. W. Slabaugh, E. G. Hoff, J. E. Keller and Ralph W. Miller as a committee to study the needs of the congregation in the way of proper facilities for worship, and to report their findings. Two conditions helped shape their labors. In October Mrs. Mary Fahrney, widow of the late Dr. Peter Fahrney, presented the Fahrney homestead as a gift to the Chicago church with the suggestion that it be sold and the proceeds be applied to the securing of a suitable church edifice. At the time the committee was appointed her intentions were not known. The United Presbyterian church edifice near Bethany was for sale. As finally arranged the Fahrney home was sold for \$40,000. The Presbyterian plant was purchased, the interior was remodeled by the addition of a balcony, baptistry, and more Sunday-school rooms, and all was newly decorated at an approximate cost of \$26,000, making the total cost \$66,000. The parsonage is an integral part of the church building. The combined membership of the Chicago churches is 868. The large and scattered membership, engaged in many activities, and the proximity of Bethany Hospital and of Bethany Biblical Seminary raise problems that challenge the best in the strongest pastors of whom Chicago has had its full share. Harper S. Will became pastor in March 1941.

The usual auxiliaries are found in the women's organizations such as the Aid, Missionary Society, and the Friendly Circle, made up of the younger women, who promote friendliness and fellowship among the young women. These organizations are loyal supporters of the church activities. The Chinese Sunday school has long been a factor of influence and has won a number of the men for Christ and the church.

The general brotherhood became interested in the church's effort to reach Chicago boys and girls when in 1904 the Chicago Sunday School Extension, a book of one hundred sixty pages, appeared and was given wide circulation. The authors of the book were W. R. Miller, Galen B. Royer, Mrs. D. L. Miller, Millard R. Myers and Ralph W. Miller. The rising tide of enthusiasm for the Sunday school throughout the church brought in

the means through which the Chicago school was able to carry on and expand in a marked degree.

A strong factor in the First Church is its music which is conducted by Alvin F. Brightbill from the seminary. The large and well-trained choir ranks among the best in the brotherhood. The choir, supported by a pipe organ, lifts the congregation to a high pitch before the pastor comes to his sermon. First Church has a large field, but the scattered membership engaged in so many different activities lays a heavy load on the shoulders of the ministry.

### **Sterling (1892)**

The following story of the Sterling congregation is recorded largely as told by Jennie Hoak, whose father was a leader in the church and whose home was a familiar stopping place for Brethren preachers. She was not a charter member, but her attention was called to the faith and practice of the Church of the Brethren in 1888 through the conversion of her brother, Ira, at a revival in the Baptist church at Sterling. The father was deeply concerned about Ira's choice of a church home as he, Hoak, had been reared under German Reformed influence while several of his brothers and sisters were members of the Church of the Brethren. Together he and Ira studied the problem and read the New Testament. One day Ira, returning from a visit, said: "Father, I have found the right church. I will join the Church of the Brethren."

Sterling members were then a part of Rock Creek. Rock Creek became interested and meetings were held in private homes and in available public buildings. Before this occasional meetings had been held by visiting ministers. Soon George D. Zollers held a successful revival, at which time Ira was baptized. The father had been baptized near Brookville, Ill., about 1889. During 1889-90 meetings were held quite regularly in the old Sterling Lutheran church on Sunday afternoons. Among the ministers who preached at these afternoon services were George D. Zollers, Jacob L. Myers, Ashley Fergesen, Daniel Dierdorff, Levi Trostle, Samuel Lehman, D. E. Price, W. H. Eisenbise and Enoch Eby. Andrew Hutchison held a revival in

the Lutheran church. He and Zollers did much towards establishing the Brethren faith in Sterling.

All felt the need of a meetinghouse. Bro. Hoak solicited funds, the district mission board promising assistance, though some felt that the Brethren would hardly succeed in city work. Finding a building location proved a problem as there was some prejudice against the Brethren, probably because of some of their customs and manner of dress. When owners learned the purpose for which the lot was sought the price was raised. On October 17, 1890, title was secured to a lot at 507 Sixth Avenue. This opened the way for building. Samuel Horning and son of Rock Creek erected the house and made some of the furnishings. The house was 28 by 42 feet, without basement. The mission board raised \$1,653.96, about one half the cost of the house. The first service in the new house was held June 29, 1891.

The mission board agreed to furnish a pastor, though they had no one in mind at that time. It was while the board was in session in a college building at Mount Morris that one of the married students, P. R. Keltner, passed their door. "There," said one of the board, "goes the man." Keltner was chosen and on July 28, 1891, began his pastorate of fourteen years. At first he did not receive a stated sum but was "supported." This called for detailed accounts of all expenditures.

The little band of about twenty members rejoiced when they had their own house and pastor. They organized Sunday school, prayer meeting and young people's meeting. Thinking it not well to turn the latter over to the young people for full management, young and old met in one group. The members persevered, the Lord blessed their efforts, seven were added to the church by baptism and two families moved in. On July 16, 1892, the church was organized with twenty-eight members and Daniel Dierdorff as elder.

In 1901 they felt the need of a larger house and lot. Samuel Myers and wife exchanged their lot at the corner of Sixth Avenue and Seventh Street for the church lot. The meetinghouse was moved and enlarged under the supervision of J. A. Brubaker, Peter Frantz and Samuel Myers. Later a parsonage was built hard by the church. In succeeding years J. G. Royer, Galen B. Royer, S. Z. Smith, A. C. Wieand and others held revival meetings. In the meeting held by A. C. Wieand twenty-



six were added to the church. Members moved in from Rock Creek, Mount Morris and Girard. The first minister elected was J. A. Brubaker and the first deacons, Ira Hoak and John Harmon.

In 1926 the church was again overhauled by enlarging the basement, installing a new heating plant and renewing the auditorium. Speakers at this last rededication were D. W. Kurtz and W. W. Peters.

The women organized their Aid in 1899, holding the first meeting in the home of Mrs. Amos Grater. Their interests have been making quilts, comforters, garments, aprons, prayer veils for sale or gift, sewing for the needy and sick, serving public dinners, selling Scripture-text calendars and other useful articles, conducting mite box programs, canning fruit for college and hospital, mission work and social activities. Their earlier records have been lost but since 1910 their contributions total around \$3,600.

Sterling furnishes an admirable example of the Church of the Brethren in a small industrial city. The church was started because Brethren from the country moved to town. The first resident minister was pastor and continued in that capacity for fourteen years. Except for a period of three years it has always had a pastor, the present and thirteenth pastor being Kenneth C. Bechtel. The average term of pastoral service has been a little over three and one-half years. The church has called three men to the ministry. The present membership is 171. A helpful factor in the growth of the congregation is the fact that some of the men have been engaged in the manufacturing business, which has helped the finances and has brought in other Brethren as workers.

### **Batavia (1896)**

The third congregation organized in the eastern part of the district was Batavia in Kane County. The present membership is eighty-five. At no time has Batavia been a large congregation. Possibly the location of the meetinghouse on the edge of town has had something to do with the growth of the church. The first members to settle in Batavia were Samuel E. and Mary Netzley, their brother-in-law, Michael O'Conner, and his niece, Mary Netzley, who hailed from Naperville. Having been regu-

lar attendants at church while residing at Naperville they greatly missed the Sunday services with those of like precious faith. Though the distance from Batavia to Naperville is not so great for the auto age, it was no small chore in the horse-and-buggy days to attempt that journey every Sunday with the poor roads then prevailing.

In spite of all obstacles, however, faith found a way here as faith always does find a way. These few members invited in their neighbors and together conducted prayer meetings in the privacy of the home, not failing to make use of ministers should any pass their way. In 1880 they held their first public meeting when they assembled in the Christian church, the ministers being John Hollinger of Naperville and J. H. Moore of Lanark. Arrangements were made for monthly services in private homes. Thus they continued until 1885, at which time they rented a room on Church Street. The following year they were cheered when they received by baptism their first convert, Mrs. Susan Morter. During the following decade Daniel Dierdorff conducted a series of meetings in the old Methodist church, and George D. Zollers held a revival in the Evangelical church. The fact that they were able to secure these houses for meetings shows that the members were on friendly terms with their neighbors and that there may have been an oversupply of church houses. They met in the old Methodist church in 1888 for their first love feast, at which George D. Zollers and Simon E. Yundt officiated.

As their numbers increased the desire for a meetinghouse of their own grew. Naperville granted the request of the group to erect such a house. In 1896 a frame house, thirty by forty feet with basement, was erected. On July 12 J. G. Royer delivered the dedicatory sermon to a full house. On the following October 3 the congregation was duly organized with Simon E. Yundt as elder. Being without a resident minister they were served by nonresident preachers, as before, chiefly from Mount Morris, Naperville and Chicago, and by whoever chanced to come that way.

In 1898 Alvin Pollock became part-time pastor while he managed a community grocery store at the same time. He continued his pulpit ministrations for two years. Calvin McNelly followed him. The district rendered substantial financial assist-

ance to the congregation during the early pastorates. The seventeenth and present pastor, David R. Landis, began his part-time service in 1937.

The congregation secured a building in 1931, moved it to the lot adjoining the meetinghouse and converted it into a substantial parsonage at a cost of approximately \$4,000. This has helped to stabilize the work by giving the pastor a home hard by the church. The membership is confined almost entirely to the city of Batavia.

Henry and Sadie Barkdoll were long pillars in the congregation. Their daughter, Kathryn Barkdoll Garner, with her husband, H. P. Garner, served for fourteen years on the India mission field. The Barkdolls were among the charter members.

About midway between Aurora and Elgin the color line becomes a live question. In Elgin colored people may enter eating places and hotels along with the white folks. Not so in Aurora. As Batavia borders on the dividing line the problem of colored children in Sunday school once became a troublesome problem.

The women organized the Aid in 1900. Mary Netzley, their first president, proved an efficient leader for many years. Their activities deal with carpet rags, quilts, comforters, food sales, bazaars and socials. The funds arising from these sources are distributed in relieving physical needs, supporting missions and assisting in local church expenses. In the forty years of the Aid's existence well towards \$4,000 has been raised and dispersed. The women observe special days like Mother's Day, and the World Day of Prayer, study mission books, and for social improvement hold luncheons, teas and other parties.

## Elgin (1899)

When the publishing interests of the church were transferred from Mount Morris to Elgin in August of 1899 twenty-eight members of the Church of the Brethren took up their abode in Elgin, expecting to make it their family and church home. Prior to that time no members were residing in Elgin. Brethren cannot live together without worshiping together. These Brethren immediately began holding meetings, the first few in the home



of Samuel M. Eshelman, after which they assembled in the southeast room on the first floor of the Brethren Publishing House. It was in this same room that the group met on October 1 and under the direction of D. L. Miller formed their church organization.

While this move deprived Mount Morris of some of its strong leaders it gave the new organization men and women well trained in building a new congregation. In the number were two elders, J. H. Moore and Joseph Amick; one minister, Galen B. Royer; three deacons, Lewis A. Plate, Samuel M. Eshelman and Grant Mahan; not to mention the able laymen. Officers chosen at the time of organization were: Joseph Amick, elder; Lewis A. Plate, clerk; John S. Flory, treasurer; Samuel M. Eshelman, Lewis A. Plate and Grant Mahan, trustees, though at the time they had not yet acquired property. The Sunday school was organized with Grant Mahan as superintendent. On the day of organization James M. Moore was called to the ministry. The preaching, Sunday school, and Christian Workers' meeting all were held in the Publishing House building for about one year.

In the meantime the church was looking for a suitable location. As most of the membership lived west of the river, the west side received favorable consideration. Not only the membership but real estate interests were concerned about the location of the church building. For a time two places were in the ascendency. One of these was the Christian church on Highland Avenue, the other farther to the west where a new settlement was being promoted. The former was chosen and has become the church home of the congregation. The Christian congregation was weak and had a hard time of making a go of its work. The property was purchased in 1900 for the sum of \$2,250. This seems like a small sum for a brick veneer building in a growing part of the city in a section where most of the members were living. Besides, it was in a part of the city which was not overchurched. But the house was far from being equipped for regular services. There were no seats, the woodwork was unpainted, the floors not finished, the basement not cemented and the heating plant not efficient. Many were the things the plant lacked. This called for additional expenditures.

The plant that now serves the congregation is altogether dif-

ferent from the one that was first purchased, though all of the original house has been retained. Thousands of dollars have been spent in equipping, modernizing and enlarging the plant. There have been three periods to this transition: first, equipping the house when first purchased; second, adding a gallery, providing additional classrooms and installing steam heat; third, erecting a two-story addition in the rear, with provisions for a third story when needed. In 1923 the residence on the corner lot adjoining the church was purchased at the price of \$6,000 for a parsonage and future expansion. In 1940 the interior of the church was newly decorated in colors that are harmoniously restful and suggestive of worship.

Elgin has always stressed the Sunday school. As soon as services were held in the church house an earnest effort was made to reach the children of the community who were not in Sunday school. In a short time the Sunday-school enrollment was far beyond the church membership. This continued for many years. The children from the Larkin Home were sent to the Brethren Sunday school for two reasons: because it was convenient and because of the fine quality of work done by the school. This continued until near the close of the thirties when the managers of the Home decided to abandon the regimentation idea in sending children to Sunday school and the public school, because it gave the youngsters a sort of inferiority complex. Many of the boys and girls both from the community and from the Home were baptized as a result of their training. Some of these have grown up in the church; some have moved elsewhere and so have been lost to our denomination. Many have become active workers in other denominations, but trace their Christian training and their conversion to the teaching they received in the Elgin Church of the Brethren.

Because Elgin is general headquarters for the Church of the Brethren many members have been brought in from other congregations. The number of college graduates is large. Among those brought in are three former seminary teachers and three former college presidents. For the same reason the number in the ministry is out of proportion to the membership. Because there were so many resident and able ministers the church was rather slow in taking up the pastor idea. On the other hand, because these ministers were the servants of the church at large

and were frequently called elsewhere they were leaders in urging the congregation to secure a pastor. The first attempt in this direction was in 1912 when Carl W. Rarick took up the pastorate, in which he continued for two years. After that the resident ministers filled the pulpit until Mahlon J. Weaver was installed as pastor in 1921. The present pastor, J. Clyde Forney, began his period of service in 1934.

Elgin has been prolific in sending missionaries to the foreign field. To India went Drs. Raymond and Laura Cottrell, and Quincy A. and Kathren Royer Holsopple. To Africa went Ruth Royer Kulp, whose grave in Nigeria bears daily testimony to her supreme sacrifice. Both Kathren and Ruth were daughters of Galen B. and Anna Royer, the father having been for a long time the general secretary of the Mission Board.

The women are well organized and always on the job. They support local, district and national projects. The Aid has long been strong and does much useful work. When the new addition was built to the church they contributed \$500 and were assigned a large room as their quarters. In more recent years the women have reorganized so as to include larger numbers and wider activities. The live Missionary Society renders a public program every month. The Homebuilders likewise meet monthly to discuss pressing home problems. Outside speakers are frequently called in for illustrated and other lectures. The Aid has grown into two groups—one for the younger and one for the older women. These service groups respond as the need arises. In these days of destructive war they support the Red Cross liberally by work and other contributions. In their spring meeting they make much of the mother and daughter banquet.

Nor have the men been idle. With little ado they respond whenever opportunity knocks at their door. In their number are some workmen skilled in different trades, but their greatest asset is their interest in the church and community welfare and their readiness to respond when called. Among their contributions have been grading the lawn, removing and planting trees and shrubs, laying cement walks, painting and decorating the church. One secret of their co-operation is strong leadership and ready followership.



## Polo (1905)

The church at Polo is an example of how the Brethren, who originally clung to the farm, gradually found their way into town. Polo grew out of Pine Creek. Services were held in Polo as early as 1855, three years before Pine Creek was organized. At that early date Isaac Hershey held meetings in the brick schoolhouse in Polo. When Jacob Line settled in Polo in 1863 he asked for preaching once a month. His request was granted and in the schoolhouse just mentioned the Brethren held meetings. That old schoolhouse has been converted into a residence and is now the home of Mrs. Clara Treat on Franklin Street. A few years later D. L. Miller opened a store in Polo. Then the Brethren began holding meetings every two weeks in Funk and Petrie Hall, and also in the Methodist church at Buffalo Grove. In 1880 the Brethren rented the Episcopal church and held services every two weeks, alternating with Pine Creek. In 1885 they purchased this house, the price being \$900. The resident members then numbered about thirty-five. About this time a Sunday school was organized, holding its sessions only on the Sundays when there was preaching in Polo. Interest grew and in the spring of 1893 Sunday school and preaching services were held every Sunday morning and ere long evening services were started. By 1898 the number of worshipers had increased to fifty.

At a council meeting held at Pine Creek on December 29, 1903, a new meetinghouse for Polo was on the docket. There was sufficient sentiment to warrant appointing a committee to ascertain the approximate cost and the possibility of securing the necessary funds. The committee made its report to the next council. Because of some opposition the project was deferred. Again it came up in council and again it was deferred, but on July 4, 1904, only seven months after the question was first considered and after two failures, by a good majority the church voted to proceed with the new building. That was a complete face-about. The church meant business and appointed John Burner, John H. Stuff and Albert Gilbert as a building committee. On July 31 they worshiped for the last time in the old meetinghouse, which was sold for \$250 to be removed from the lot to make room for the new church. The architect's plans

called for a house 36 by 56 feet with a wing 36 by 14 feet for Sunday-school classrooms and so laid out that it could be opened into the church auditorium. The building was to be brick veneer with basement well out of the ground. A gallery over the vestry provides additional seating room. The entire cost was \$4,500. On January 1, 1905, a large congregation assembled to dedicate the church, I. D. Parker of Ohio delivering the dedicatory sermon.

Following the dedication Parker continued with a series of meetings that resulted in four baptisms. On March 1 David A. Rowland was engaged as full-time pastor, being the first pastor. He continued in this capacity for three years. And remember that the congregation had not yet been separated from Pine Creek. H. J. Baker, the present pastor, is the ninth to follow Rowland. Prior to the pastoral period the ministers from Pine Creek—Edmund Forney, John Heckman, William E. Trostle, Collin C. Price, William Lampin and Callo Fahrney—did the preaching both at Pine Creek and Polo. Conditions were so shaping that on September 20, 1905, Pine Creek passed a resolution granting the members in and around Polo the privilege of organizing as a separate congregation. Six days later the group met for this purpose in the new church under the leadership of M. S. Newcomer and John Heckman. Officers elected were: elder, John Heckman; treasurer, John Burner; clerk, Philip Graybill. The growth of the church is reflected in the Yearbook of 1941, which gives 279 as the total membership. Polo is one of the congregations that have lived under the single pastor system, although other ministers have resided in its territory most of this time.

Polo's interest in missions is shown in the fact that one of her ministers, Clarence C. Heckman, and wife, Lucile Gibson Heckman of Girard, Illinois, after finishing at Mount Morris College, sailed as missionaries to Nigeria in 1924 and have been on the field since that time except for furlough periods spent in the States.

The Aid dates back to the time the church was organized. The women have spent many hours in quilting, making comforters, prayer veils and similar work. From the proceeds of their labors they help support missions and meet community needs. Mrs. Eliza Burner was the first Aid president. She was followed

by Mrs. David Gilbert, who served for many years. On April 11, 1931, the women organized the Friendship Circle with Mamie Brantner as president and Ruth Heckman as secretary, conducting bake sales, serving lunches at farm sales, selling useful articles and taking special collections, bringing into the treasury funds which in turn help support women's projects, local church expenses, the Home and welfare work for the sick and needy. In their monthly meetings they pursue definite courses of study for social and educational improvement. They sponsor mother and daughter banquets and family night annually. They study a book on missions each year. They keep posted on what others are doing and are regular in their attendance at group gatherings of the district. Since 1931 their total contributions have averaged \$130 per year.

Nor have the men been slack in their activities. As a group they undertook remodeling the church in the winter of 1928-29, at a cost of \$1,400 in material and \$1,250 in volunteer labor. In 1935 they sponsored redecorating the entire interior of the church. Seeing the result of united effort in these projects they decided to organize permanently as a Men's Work group and chose John Heckman as their first manager. Their membership of thirty-five has sponsored placing the Gospel Messenger in at least seventy-five per cent of the church homes. They also have charge of the home mission offering and sponsor the father and son banquet.

In the thirty-six years of its organization Polo has called two men to the ministry. In that same period six elders have been in charge, during which time John Heckman served for twenty consecutive years. The present large membership comes from baptisms and from the transfer of letters from West Branch and Pine Creek, which shows how one's loss may be another's gain.

### Dixon (1908)

Adam Paine of Ohio was an early missionary among the Indians in northern Illinois. One tradition is that he was a Dunkard preacher. He is also referred to as an "Albright preacher." Though we may not be sure of his church relation, we do know that he labored with the Indians, among whom he was held in



high esteem, that he was killed by Indians during the Blackhawk War and that he preached in Dixon in 1832. If he really was a member of the Church of the Brethren that first sermon was the first Brethren sermon in this part of the state. In 1875 or 1876 Edmund Forney of Pine Creek came to Dixon and preached in the home of Samuel Falkender. The beginning of permanent work in Dixon was in August of 1898 when John Heckman and other Pine Creek ministers began holding meetings every two weeks on Sunday afternoon in the Evangelical church of North Dixon and continued for nearly one year. Members in and around Dixon who attended these services were: Ed and Alice Gallup, Dan and Rilla Kump, Charles Boyd and sister, Mary Brown, Matthew Myers, wife and daughters, Sarah and Hattie, Mrs. Jones, Warren W. Lehman and Nellie Greenawalt. In 1901 meetings were resumed in the same church and were continued for about a year.

A lot was secured for a church site on the north side. Though services were discontinued interest was not lagging. For two years prayer meetings were held in the homes of members. When a group can continue prayer meetings even though there is no preaching you may expect something to happen. Down through the ages prayer has been a mighty force in the Christian Church. Indifference to the prayer meeting today is the outgrowth of a worldly church. Mrs. Warren W. Lehman and Mrs. Bowers wrote to the ministers of Franklin Grove and Pine Creek asking for preaching in Dixon. As a result the mission board became interested and located Eva Trostle as mission worker. On July 1, 1904, she began her work, having secured a hall on Galena Street in which the group met every Sunday morning for Sunday school and preaching. Later the services were moved to the People's church south of the river. As the river was the dividing line between Pine Creek and Franklin Grove this placed the mission within the bounds of the Franklin Grove congregation, which now took it in hand. Charles A. Spencer, now an elder in Michigan, was baptized in 1905. This was the first addition by baptism to the Dixon group. In July of 1906 Joshua Wingert, C. W. Lahman and David Barkman purchased the present church site, on which a meetinghouse was erected a year later. Franklin Grove furnished most of the finances for the house, but was assisted by Pine Creek and oth-

ers. October 22, 1907, was a happy day for on that day the house was dedicated, the sermon being delivered by I. B. Trout.

Those who were about to become charter members of the Dixon church held their first business session on January 1, 1908. At this time they chose the following officers: Peter Frantz, clerk; George W. Miller, treasurer and church literature agent; George W. Miller, superintendent; Peter Frantz, assistant; Margaret Lehman, secretary; Andrew Moats, treasurer, and Hattie Hultz, chorister. Cyrus M. Suter, elder of Franklin Grove, was retained as overseer of the congregation until the permanent organization could be completed. A Christian Workers' society was organized and by-laws for the same were adopted.

On March 16 the members met in their second business meeting to consider a permanent organization, at which time John Heckman, mission board chairman, presided. A resolution was passed to ascertain the mind of the members living within the proposed church territory. Should the group favor a permanent organization, the matter was to be presented to the Franklin Grove congregation, in which most of the Dixon group held their membership. The Franklin Grove church having voted favorably, on June 1 the Dixon group voted to complete the organization. Cyrus M. Suter and George W. Miller were appointed to make the necessary arrangements. Just one week later the members met to complete the work. Each of the thirty-seven charter members keenly felt the obligations assumed by signing in ink the following declaration:

We do now take upon ourselves the responsibility of a congregation, looking to God for his assisting grace to help us in our great weakness. We pledge ourselves anew to the principles and teachings of the gospel as understood by the Church of the Brethren, and pledge our faithfulness one to the other in the Lord's work. We therefore place our signature as charter members.

John Heckman was chosen as elder. The mission board had secured George W. Miller as pastor. He served in this capacity till October 1. Following him O. D. Buck supplied the pulpit until March 1, 1909, when Olin F. Shaw began his seven-year service as pastor and elder. His pastorate laid a fine foundation of good will among the people, especially among the business men. On May 18, 1916, the church house was dedicated anew

when Henry W. Hicks and Margaret S. Lehman were married.

Mrs. Julia Slough owned the house adjoining the church lot. The church appealed to her to such an extent that in 1910 she deeded the property to the church, suggesting that it be used for a parsonage. Seven years later the property and part of the lot were sold and a new parsonage was erected between the house and the church at a cost of \$3,302.27.

In 1938 the congregation voted to remodel and enlarge the church house and appointed as a building committee Allen Wade, W. F. Dickey, Melvin Burgard, Jesse Brantner, Edward Myers and Roy Plowman. The total cost of this project was approximately \$9,000. The congregation pledged itself to liquidate this amount as rapidly as possible and has been doing so from week-to-week offerings along with such special gifts as may come in from time to time. A large audience met on December 4, 1938, when Rufus D. Bowman delivered the dedicatory sermon. Dixon has had nine pastors, the present one, W. E. Thompson, beginning his services in 1932.

The women began some Aid work in 1904, directed by Eva Trostle in her early missionary work, by gathering used clothing to be made over for needy children. In the summer of 1906 sixteen women met at the home of Mrs. Martha Reed and organized the Aid with Mrs. Ella Moats president and Mrs. Hattie Hultz secretary-treasurer. They first did custom quilting and comforter knotting. The work soon grew into making garments and useful articles to sell. They did hemming, custom ironing and fruit canning for college and seminary, conducted bake sales and introduced mite boxes. Their contributions were made to Women's Work, both national and local, to missions, scholarships, the Home, eatables to hobos in Chicago, church budget, and various church improvements. Their record is incomplete, but in the last six years their books show a total cash contribution of \$435, besides much that was given in the form of material not to be measured in money. They meet regularly, sometimes every two weeks, sometimes weekly. They keep in mind their spiritual and social needs by devotions and mission study and their social life by luncheons and dinners.



## Rockford (1911)

In the early nineties there were but few members living in the city of Rockford and in the country district near the city. Among the few in the city were Susan Emmert Wertz and a Sister Burkholder. For the first religious service by the Brethren we go to the home of William Hedrick. During the fall and winter of 1895 Simon Yundt of Mount Morris held some meetings in the homes of members and a year later in a rented hall C. P. Rowland from Cherry Grove did some preaching in Rockford. The purchase of a dozen hymnals in May 1896 suggests a growing interest. Members from the country attended the meetings and helped as they could. For the four years following, services were conducted rather irregularly. Among the ministers who filled these appointments were D. B. Senger, D. E. Price, S. I. Newcomer, Nelson Shirk, Ephraim P. Trostle, John C. Lampin and P. R. Keltner. While these attempts did not produce any great results they did keep interest alive and held out the hope of something more permanent.

On January 1, 1902, Tempe Sauble, under the direction of the district board, became their missionary in Rockford. She continued her labors for two years, during which time a good foundation was laid for the years to follow. A hall was rented on South Main Street, a Sunday school was organized and preaching services came every Sunday instead of at random as before. On May 23, 1903, D. E. Price officiated as the members gathered for their first love feast. The group took new courage when the board located Henry J. Neff from Indiana among them as their first settled pastor. He took charge in July of 1904 but remained only seven months. Activities slowed up for lack of a leader, but the board was hopeful and sought a permanent pastor. They turned to Peter R. Keltner and wife, whose team work in Sterling showed what could be done in the city. In March 1906 the Keltners closed their fourteen years of service in Sterling and located in Rockford, where they began to carry on under the mission board. Preaching and Sunday school were continued on South Main Street. All felt the need of a meetinghouse, if an abiding work was to be established. Keltner was sent into the field during that summer to solicit funds for a lot and building. From ten Illinois congregations he se-

cured pledges for \$3,138.80 towards the project. The board appointed Grant Mahan, John Heckman and P. R. Keltner to secure a suitable location. The committee found a growing section in South Rockford and secured a lot on the corner of West and Morgan Streets.

Next the board appointed a building committee consisting of C. W. Lahman, Grant Mahan and P. R. Keltner. Under the supervision of the committee the house was erected in 1907. On December 15 the congregation met to dedicate the house to the service of God in Rockford. D. L. Miller, assisted by J. E. Miller, delivered the dedicatory sermon. The total cost of the plant was \$7,257.28. With a new house and a permanent location the Sunday school grew to such proportions that a sister missionary was located in Rockford while other workers came in from Mount Morris College on Sundays. During those years permanent helpers were Goldie Swartz, Bertha Brunskill and Mollie Wine. Anna Miller, Mina Bosserman and others assisted from time to time. Ten baptisms were recorded for 1909. This increase of their number suggested the next step. On July 23, 1911, J. G. Royer and John Heckman met with the congregation and effected a permanent organization with a goodly number of charter members.

When Pastor Keltner took up his labors in Rockford in 1906 there were only six members living in the city—all women: Lavina Brocunier, Lydia Hedrick, Lydia Bricknell, Susan Emmert Wertz, Elwin Speaker and Sister Shively. Six years later when they were called to Freeport they left sixty-four members in Rockford. O. P. Haines was the next pastor. Goldie Swartz continued her labors for four more years and then sailed for India, which has been her field of labor since 1916.

The factories brought in many foreigners so that the complexion of the neighborhood was completely changed in a few years. This interfered materially with the Sunday-school attendance. It was deemed wise to change location. There being a large colored colony near the church, the house was sold to the Pilgrim Rest Baptist (colored) congregation for \$5,000, and a location was secured in a new and growing section on West State Street. Here a new building, erected in 1922 through the co-operation of the congregation and the mission board, was dedicated on February 28, 1923.

Rockford being a furniture factory center has had its ups and downs in employment. Periods of unemployment naturally react upon church activities where many of the church people work in factories. During the thirty-five years since the congregation began its permanent labors under Keltner there have been fourteen pastors. Of this number Keltner, Haines and D. D. Funderburg each served six years. The frequent changing of pastors does not build stability in a congregation. The church has always had some most consecrated members. Possibly the fact that home owners are not as numerous as in some congregations has led to a more frequent shifting of the membership. The church is well located, has a good house of worship and a splendid parsonage close by. Carl Smucker is the present pastor of the 158 members on the roll.

The Aid has been active in missions, projects of Women's Work and religious education in Rockford. For social and spiritual improvement during the summer months there have been meetings with families living in the country, and well-planned mission study for nine months of the year. Early records have been lost but since June 1926 money and materials contributed have amounted to more than \$1,600.

## Freeport (1920)

Brethren activities in Freeport began not by chance, but after a careful study was made. The Freeport territory was a part of Yellow Creek. It was in 1905 that Yellow Creek asked district meeting to open a mission in Freeport. The request went unheeded for six years; then the mission board decided to open a new mission somewhere in the district. Places under consideration were DeKalb, Rochelle, Moline and Freeport. During 1911 the board made a thorough study of each of these cities and recommended to district meeting that the new mission be started in Freeport. District meeting approved the recommendation unanimously and authorized the board to plan for the funds by soliciting the several congregations.

The board, in the spring of 1912, transferred Peter R. Keltner and wife from Rockford to Freeport as they had formerly transferred them from Sterling to Rockford. Freeport was to



be the third city mission for the Keltners. Keltner was to be both pastor and solicitor of funds. Later in the year the present church site was purchased at a cost of \$4,000. The residence on the site was moved to the east part of the lot and plans were set in operation to build the church house. The store building on the rear of the lot was fitted up temporarily for Sunday school and preaching services. Here on August 10, 1913, Keltner held the first public Brethren service in Freeport with just eighteen present. At first the attendance was small, but the prospect of permanency inspired confidence in the community. During the following year the present brick meetinghouse was erected at an approximate cost of \$6,000. On January 24, 1915, the congregation met for dedication services, which were conducted by Galen B. Royer.

When the Keltners came to Freeport they found the following eight members in the city: Mrs. Charles Reed, Carrie Reed, Harry Reed, David Wareham and wife, Mary, Sister Weader and Tobias Bere and wife. Progress at first was slow, but at the end of seven years there were fifty-nine members and almost one hundred enrolled in the Sunday school. At present there are 165 on the membership roll who are shepherded by Clarence B. Fike. The church was formally organized on October 20, 1920. The church has grown through baptisms and through the influx of members who are drawn to the city because of the industries that offer work. Stable rural folk have contributed their part in the church's growth. For most of its history the congregation has had the benefit of a settled pastor so that a set program could be followed. There was a period when there was little activity and it seemed as though the effort would have to be abandoned, but the membership rallied to the support of aggressive pastors who were awake to the possibilities, and thus stability was secured.

The Aid dates back to January 9, 1924, when seventeen charter women met in the home of Mrs. Kinney, organized and held their first meeting. At that time Mrs. G. G. Canfield was chosen president and Grace Heisler secretary. Their activities are various, such as embroidering pillow cases, making aprons, tea towels and quilt tops, selling jello and Christmas cards, opening the mite boxes once a year and rendering help wherever needed. Along with this they engage in Bible study, try to discover new

methods of self-improvement and endeavor to further the church and its service to the community. Their contributions average about \$250 annually.

### Chelsea (1924)

At an early day a group of families settled northwest of Yellow Creek and about eight miles west of Lena. These were first a part of Yellow Creek, but when the Waddams Grove congregation was organized they became a part of it. For some years services were held once a month to accommodate these members, chief among whom were the families of Benjamin Kepner, W. K. Moore (ministers), Enoch Myers, Enoch X. Myers, Rudolph Myers, George Eby, Isaac Rhodes and Peter Bowman. Though there was no desire for a separate organization, there was a longing for a better place of worship. The question was taken up with the congregation and the decision was to build on the southwest corner of the Benjamin Kepner farm. Because the location did not meet the approval of some nothing was done at the time. It was on January 8, 1874, that the group around Chelsea met in the home of Enoch Myers to consider the building project further. Sentiment was so strong that Enoch Myers, George Eby and W. K. Moore were appointed a committee to further the project. Two weeks later they met in the home of George Eby "to finish the meetinghouse business." Because the majority of the Chelsea members had rejected the location at first agreed upon by the congregation it was later decided to turn the location over to the Chelsea group. The result was that the present site was chosen, one acre of ground being donated for that purpose by Rudolph Myers. Enoch Myers and George Eby took the contract for the building, which was thirty-two by forty-eight feet, at a cost of about \$1,600. It was to be a one-room structure without basement. By October the house was ready for the plasterers, and was completed in January of 1875. The first meeting was held in it on January 24, the sermon being delivered by Enoch Eby, whose remains lie buried in the Chelsea cemetery. With two meetinghouses the congregation worshiped alternately in the Chelsea and Louisa houses. About 1876 a Sunday school was organized for Chelsea.

Homes in the community shifted. When the eastern part of

the membership moved the services from the Louisa house to Lena the rift between the two groups widened. The Chelsea group wanted services continued at their house. At a council meeting on June 24, 1924, they petitioned Waddams Grove for permission to organize as a separate congregation. They were granted the privilege. After this meeting they petitioned the elder of the Waddams Grove church as follows:

To Whom These Presents May Come, Greeting: Whereas, a regular business meeting of the Church of the Brethren, Waddams Grove congregation, was held on the twenty-first day of June, 1924, and, whereas, Said meeting did, by a majority vote and grant permission to the members of said congregation, living in the vicinity of Chelsea meetinghouse the right to organize a separate organization. Therefore, Be it resolved, that, we the undersigned do hereby petition, Brother John Heckman, elder of said church, that he take immediate steps, in accordance with Annual Meeting decisions, to complete such organization, and secure to the undersigned title to the Chelsea meetinghouse, and the right to worship therein.

Signed: Lena Stouffer, Jennie Myers, Jessie Myers, Little Myers, A. M. Stouffer, Sadie Stouffer, Lee Farringer, Jane M. Myers, J. C. Lytle, Raymond Myers, Elsie M. Lytle, Effa Myers, Susan Myers, W. G. Eisenbise.

Bro. Heckman complied with their petition and with the assistance of August Kuhlman on August 23, 1924, the congregation was organized. Heckman was chosen as elder but at the next business meeting on October 23 he resigned and P. R. Keltner was chosen in his stead.

Meetings were continued for about three years. When Waddams Grove allowed the property to pass into the hands of the new congregation it was stipulated that, if the organization should cease to operate, the property should revert to Waddams Grove. For several years the house stood idle, some friends in the neighborhood keeping it in repair. What to do with the house was before district meeting on several occasions. On July 11, 1931, Charles D. Bonsack and J. W. Lear met with the congregation to consider the future. The church voted to disband. Letters of membership were issued to those on the roll and the Chelsea congregation became an organization of the past. Final disposition led to an appraisal of the property at \$375. The community paid half that sum to the Lena church for its remaining interest in the property. The Lena church then issued a quit claim deed for the property to the Chelsea Cemetery Association. Such was the end of this meetinghouse which had rendered a fine service to the community.



## Douglas Park (1938)

During the prosperous days of the Chicago Sunday School Extension, whose headquarters were at Hastings Street, Douglas Park was one of the five schools in operation. Under the slogan, Invest a Dime, funds were secured from the entire brotherhood. Activities at Douglas Park date from about 1908. The first workers were Nora Holsinger, now Mrs. Fisher of Ames, Iowa, and C. May Manners, deceased. Besides religious teaching their labors centered in receiving clothing from Aid societies and distributing the same either by sale or as a gift. They also distributed food supplies to the needy. Following these first missionaries came Antionette Hinz, a local member and an early convert, who carried on till 1917. Ministers and workers from Bethany Bible School were the agents through whom the mission was served. In 1917 Grace Kauffman Jasper of Elkhart, Iowa, and Marie Jasper, now Mrs. Jacob Eby of Marshalltown, Iowa, were the resident missionaries in charge of relief. Gradually the free relief feature was dropped so as to encourage larger community participation and develop an attitude of self-help.

To insure permanency for the mission there was need of a building. To this end a campaign was conducted during 1908 and 1909 to raise a building fund under the slogan, Buy a Brick for a Dime. The plan worked and in September of 1909 the treasurer reported \$5,619.66 on hand. In September of 1912, including a \$500 gift from Mary Geiger of Philadelphia, the fund had grown to \$10,871.83. With this on hand the church was built the following year. In 1914 the first council and the first love feast were held in the building, though the mission was still a part of the Chicago congregation.

Many Russians lived in the church neighborhood. Through religious teaching and relief some of these, especially of the second generation, have been won for the church. A Russian Baptist minister who was working among his fellow Russians became deeply interested in the Church of the Brethren as he saw its workings at Douglas Park, with the result that he transferred his membership. Since he had been baptized in Russia, trine immersion was natural and scriptural for him. He was

received on his former baptism and has continued his missionary endeavors among his fellow countrymen. He is probably our only Russian minister. His name, M. A. de Sherbenin, appears in the annual list of Brethren ministers.

In April of 1938 the Chicago congregation voted in favor of organizing Douglas Park as an independent congregation. District meeting approved and on December 20, under the direction of W. W. Slabaugh and M. Clyde Horst, the members met and organized. Officers chosen at that time were as follows: W. W. Slabaugh, elder; Charles Fausnaught, deacon; Mildred Herout, clerk; Alva Fike, treasurer; Mrs. Charles Fausnaught, pianist; Walter Miller, Sunday-school superintendent; Mrs. Ezra Wise, pianist; Mrs. Roy White, chorister; Mrs. Louise Walker, secretary. The present pastor is Roy Irvin White.

A unique part of the story of this church is that it was an outgrowth of relief work. As in the time of Christ, and as has so often proved the case in mission fields, physical ministrations led to discipleship. In 1925 Merlin C. Shull and family located at Douglas Park and he became pastor for both this place and Hastings Street. Prior to this he had been doing much of the preaching at Hastings Street. His morning sermons at Douglas were largely along the line of children's sermons while at Hastings they were for all ages. Children predominated at Douglas. Mrs. Shull headed the women at Douglas under an organization known as the Ladies' Club. More and more this group took on the characteristics of the Aid and in 1934 reorganized under that name. They specialize in annual food and clothing sales. They make some of these articles while others are donated by merchants and residents of the community. They support the Chicago Church Federation, the Women's Protectorate, and missions, and help supply the local congregation with equipment needed from time to time. A special feature is making it possible during the hot summer months for mothers and children to spend some time in fresh-air camps in the country. Illinois and Indiana groups are loyal supporters.

## Wisconsin Congregations

The Wisconsin congregations are a part of the Illinois group, the whole being designated as the District of Northern Illinois and Wisconsin. Anthony Huddleson was the first member of the Church of the Brethren to come to Wisconsin. This was in 1835. The first Wisconsin church, which was the fifth congregation for the district, was organized in 1854. Notwithstanding this early congregation the denomination has not prospered in Wisconsin as it has in Illinois. We have records of fourteen congregations organized, six of which are active at present. These six congregations are served by four pastors whose support comes from the local churches they serve, aided by the mission funds of the entire district. As was the common practice for many years throughout the brotherhood, the free ministry prevailed in Wisconsin. For many years the ministers from Illinois did much preaching in Wisconsin, sometimes receiving pay for the expenses, but often laboring at their own personal expense. Later the mission board bore the expense, and also introduced the pastoral system. Seven hundred eighty-eight is the total membership of the Wisconsin churches at present.

### Ash Ridge (1854)

In 1854 George W. Studebaker from the Mississinewa congregation of Indiana organized Ash Ridge, our first Wisconsin church. During that same year six families, consisting of Eli, Henry and David Troxel and their wives, Daniel Fouts and wife, John Bowman and wife, and Solomon Pittinger and wife, all from Indiana, had settled at Sylvan, Richland County, near Ash Ridge. At the time of organization the thirty members voted to advance Eli Troxel to the second degree of the ministry, called his brothers, Henry and David, to the ministry, and chose John Bowman and Solomon Pittinger as their deacons. Other members from Indiana and Ohio settled among them. Thus they had a goodly number and were well supplied with officials. In 1855 Eli Troxel passed away.

Eighty miles south of Ash Ridge was the Yellow Creek congregation in Illinois. Learning of this Wisconsin congregation,



true to Brethren ministerial custom, Enoch Eby, Daniel Fry and Allen Boyer from Yellow Creek by private conveyance made their way through the woods, over hills, across streams, and held meetings for this new group. The membership did not increase in the immediate future for in 1860 there were only twenty-eight members, two less than at the time of organization. After the middle seventies ministers were making frequent trips to the Wisconsin field. Among this number was Daniel M. Miller of Milledgeville, whose labors in Wisconsin continued for more than a dozen years. His preaching was largely along doctrinal lines. Once the doors of a meetinghouse belonging to another denomination were closed against him. Not to be outdone he purchased a house and gave it to the local congregation. J. J. Emmert and George D. Zollers preached among the members in Richland and Sauk counties in 1877. Zollers being adept in verse left a poetic account of their trip making free use of names and places, thus giving a personal touch to the record of their labors.

After worshiping in a log house for many years a new day dawned in 1896 when the old log house was abandoned and a new frame building was erected on the same lot. The congregation had been known by various names. Now that they had a new house, they reorganized and called themselves the Ash Ridge congregation and chose John Shepherd as their foreman. Because the membership was weak in finances and in the ministry the mission board took charge and from time to time sent ministers in to conduct services. In May 1903 the board placed David A. Rowland among them as their pastor; he remained with them for two years. During this time William Lampin held a very successful revival which netted thirty-two new members by baptism. In this number was a young teacher, G. L. Fruit, who soon was called to the ministry. This gave them a young minister. The congregation continued with varying success, but was finally disorganized, the property was disposed of and the proceeds were turned over to the district board, which had helped the congregation on different occasions. Such is the simple story of the first Wisconsin Church of the Brethren. Today only a few members live in the community. Ash Ridge called ten men to the ministry.

### Irvin Creek (1869)

In 1864 the families of John Pippinger and John Yoder from Indiana, whose wives were sisters, settled a few miles west of Menomonie in Dunn County. Two years later they were followed by their brother-in-law, Joseph Keck, who located in St. Croix County. In 1877 he settled in Dunn County, but south of the Chippewa River. His new home became the center of activities which later led to the organization of the Chippewa congregation. For this information we are indebted to Mrs. Lucy Yoder Cummings, of Menomonie, oldest of the sixteen children in the Yoder family.

The year 1869 was a memorable one for the Irvin Creek group. Meeting in the home of John Yoder they held a love feast and formed an organization. They chose John Pippinger as their elder. Either then or soon afterward Samuel Crist was elected minister. During this period the Nutter family was active in church work. A minister of the name of Brunk lived among them but we know nothing about his going or coming. About 1893 they built a small meetinghouse. In 1910 they sold this house and the few remaining members transferred their membership to the Chippewa Valley congregation.

### Pierce County (1875?)

Anthony Huddleson, born in West Virginia in 1804, came to Pierce County in 1835. Our interest in him centers in the fact that he was a Dunker and the first man to settle on land where the town of Ellsworth later sprang up. His wife was Susannah Whetstone, sister to Samuel Whetstone. W. H. Robey, a minister, came to Pierce County early in the seventies. In February 1875 J. J. Emmert and Enoch Eby held some meetings for this group, at which time it seems the church was organized. Robey and several others lived near River Falls; others at Ellsworth about fifteen miles to the south. In the summer of 1877 Joseph Ogg and David Whetstone, ministers from Minnesota, were among them, held some meetings and a council at which Eli Bowman was installed in the ministry, and conducted a love feast.

In 1880 S. H. Baker moved to Ellsworth, settled in a log house and preached every two weeks at the Ottman schoolhouse

four miles to the southwest, walking both ways. Members living in the neighborhood of the Ottman schoolhouse were the James Leonard family, Abe Bennett and wife, Richard Martin and wife and S. S. Thayer and wife. Mrs. Thayer taught the school. Though well begun there were signs of disintegration. Twelve members were reported in 1877, twenty in 1882. Robey died in 1881. Baker returned to Irvin Creek in 1882 and about the same time Bowman left for Irvin Creek and later went to Barron, where he became a charter member in 1888. This left Pierce County without a resident minister.

In 1882 J. J. Emmert and D. M. Miller held some meetings and adjusted certain troubles which resulted in the loss of two members. Names of other members of this church were Clark, Felig, Norman and wife, and Sisters Bacon and Livingston. H. A. Patterson and David Huddleson were deacons. With no house of worship and no ministers the work went to pieces.

### Chippewa Valley (1879)

A group of members settled south of the Chippewa River apart from the main body of the Irvin Creek congregation, of which they were a part. They held regular preaching services, at least one love feast and several council meetings in which they considered matters pertaining to their local interests. On September 23 and 24, 1877, they held a love feast in the home of Samuel H. Baker. Present at this feast from Minnesota were Elders C. F. Wirt, David Whetstone and Peter Strubble, who then and there ordained Samuel H. Baker to the eldership.

They held most of their meetings in the Oak Grove schoolhouse. Near by stood the home of Joseph Keck, in which they held a love feast on September 14, 1879. Present at this feast were Enoch Eby, Daniel Fry and C. F. Wirt, who assisted them in forming a church organization. At this time Samuel H. Baker was chosen elder, Henry C. Baker was called to the ministry and, at the suggestion of Katie Baker, the congregation was christened Chippewa Valley. In the cemetery near by lie the remains of Samuel H. Baker and his companion.

For fourteen years the members held their meetings and love feasts in private homes and schoolhouses. However, church consciousness was increasing. In 1891 they discussed



building a meetinghouse, began the work the year following, completed it in 1893 and held their first love feast in it on October 17. The General Mission Board loaned \$100 which was repaid in four annual installments. During the first five years they held three revivals: the first one by D. M. Miller with five baptisms, the second by C. P. Rowland with twenty-five baptisms, and the third by Henry C. Baker with twenty baptisms.

Because several families were living a few miles south and east of the church Henry C. Baker settled among them. This gradually shifted the church activities to the new location. In 1903 they decided to wreck their church house and use the material in building a new one in their present locality in the east part of Pepin County. To this end they appointed Ed Davis, J. A. Baker and Henry C. Baker as the building committee. That same year the new house was completed and a love feast was held in it in October. The house has an audience room and a kitchen, but no basement. A parsonage stands hard by the church. Howard Peden, elected to the ministry in 1923 and ordained to the eldership in 1933, serves as pastor on part time.

On December 15, 1915, thirteen women met in the Henry C. Baker home, organized an Aid Society and chose Ida Salsbury as president, May Cripe as vice president, Alice Peden as secretary and Florence Salsbury as treasurer. They adopted as their projects serving lunches, piecing quilts, knotting comforters and doing needlework. Among their chief interests are the home church program, missions, Bethany Biblical Seminary and various home charities. They estimate that they have contributed some \$2,400 during the years.

A new experience came to this congregation in 1924 when they entertained the district conference, the meetings being held in the town of Mondovi. The congregation has called six men to the ministry, the present pastor being the fifth one called.

### Maple Grove (1885)

In the fall of 1884 Wesley Berry and family from Indiana settled in Chippewa County in a wilderness a few miles southwest of what is now Stanley. The following year Almon Mock and family (the wife being a sister of Mrs. Berry) and his brother,

William, and wife settled in the same community. Through a country peddler these families learned of other Brethren living in Dunn County. At their request Samuel H. Baker came and held a week's meetings, baptizing a Mrs. Gaudy. Later others were baptized. Following this winter, meetings were held at irregular periods. Baker lived sixty miles distant; the winters were cold, the snow deep and the roads mere trails through the timber. During the summer, however, Baker came every two weeks.

October 16 became a red-letter day, for this group of wilderness Brethren who met in the log house of Henry Schock organized the congregation, elected their officers and closed the day with their first love feast. Directing this day's work were D. M. Miller and Samuel H. Baker, who had been preaching for them. They called themselves the Maple Grove congregation, chose Samuel H. Baker as elder, Almon Mock as clerk and Samuel Mitchel as treasurer. Those present at the organization were: Almon and Phoebe Mock, Wesley and Rose Anna Berry, Charles and Hulda Kohlberg, Charles and Eve Clemmens, Mrs. A. R. Berg and Kate Mock, all from Indiana. Present also were the following who had been baptized from the community: William and Elizabeth Llewellyn, Samuel and Anna Mitchel, Adam and Lena Shock and John and Kate Gaudy.

The Sunday school was organized in May 1888. On the Sundays when there was no preaching they had a prayer meeting. In August of that year Baker located ten miles from the Maple Grove center, thus providing them with better ministerial service. At the same time Thomas D. Van Buren (minister) and wife from Nebraska settled in their midst. Van Buren did most of the preaching at Maple Grove while Baker proclaimed the gospel in outlying districts. Sunday school and preaching were conducted every Sunday during the summer months, the services being held in the schoolhouse.

Feeling the need of a meetinghouse they began assembling material in 1890 and circulated a subscription paper. The following list shows that they had a will to do and hands to toil but money was a scarce article. Note the statement and the amounts subscribed:

Maple Grove Congregation of the Church of the Brethren or German Baptist Brethren in Chippewa County, Wis., Dec. 25, 1890.

We, the undersigned members of the above church, for the purpose of

building a house of worship, do hereby agree to pay in cash or labor or timber or any material set opposite our names respectively, said house to be a neat plain frame structure 36 by 50 feet [later changed to 28 by 40 feet] to be owned, used and controlled exclusively by the Brethren, except for funerals it shall be open to all. Kate Mock paid \$2.00; Wesley Berry ten days work and paid \$5.00, Rose A. Berry paid \$2.00, Lewis Shock ten days work and paid \$5.00, Libbie Clemmens paid \$1.00.

Men went to work in their own timber, felled trees, and took them to the sawmill of Mathias Swihart and sons, who donated the sawing. Thus they toiled on for two years before the house was enclosed. Nor were they discouraged when a storm blew down the frame after they had erected it. After the house was enclosed in warm weather they worshiped within its walls nor did they murmur because of unplastered walls and the crude seats on which they sat. In December 1892 the treasurer reported that he had received \$249 and had paid out \$247.41 on the building project. Rose Anna Berry had about \$100 received from friends in Indiana. In the years immediately following Van Buren did most of the preaching. In 1894 he was ordained to the eldership. Becoming dissatisfied he withdrew from the church in 1899 but came back later.

The Aid was organized in 1906 with only three charter members. Their small number did not hinder them from seeing church needs so they undertook first the task of soliciting eggs to buy kerosene lamps for the church. From that they went on to other fields of operation.

Maple Grove is the only congregation in the district in which a church debate has been held. The Church of Christ or Disciples, as it is often known, had a congregation in this neighborhood. Almon Mock frequently had discussions with the members of this flock. From this grew the desire to have a representative of each church present his church teachings on certain doctrines. As a result a five-day discussion was arranged for August 1908. Eld. B. E. Kessler defended the doctrines of the Brethren and Rev. Wilson Mallory those of the Disciples. John Heckman was moderator for the Brethren and Albert Mock for the Disciples. There was a large attendance with the best of interest. The year following the debate William Lampin held a revival which resulted in twenty-five baptisms, mostly heads of families.

This congregation has experimented with associate member-



ship. In 1931, under the leadership of O. L. Harley, who was serving Maple Grove, Worden and Stanley as his enlarged parish, twenty-one members of the above-named Disciples church became associate members of Maple Grove without severing their connection with their own people. This arrangement has continued, thus providing leadership and Christian fellowship for a group that were not otherwise provided for.

After eighteen years of the free ministry in this congregation the mission board located James M. Moore as the first pastor in 1905. Other pastors followed in rapid succession until Lewis Hyde became pastor in 1933 and has served since that time. Because of the load of supporting a full-time man the mission board has worked out a plan by which Maple Grove, Stanley and Worden are served by one man. Because this larger parish idea has proved almost too much for one pastor, this year a slight change has been made so that a local minister assists some in the work. Hyde is the tenth pastor for the congregation. Two men have been called to the ministry.

### **Barron (1888)**

In 1887 the Brethren families living in Barron County held their membership in the Irvin Creek congregation. These members held a council in a private home on April 15, 1887, at which John Pittinger, elder of Irvin Creek, presided. Ministers from Irvin Creek preached for them regularly. That same year D. M. Miller from Illinois came and held some meetings. He returned the following year for a second series of meetings, and a love feast was held in the home of Marion Joyce in June. Church interest continued to grow and on October 27 the members met in the Wiseman schoolhouse and organized under the direction of John Sellers, John Pittinger and Henry C. Baker. At that time Baker was chosen as elder; Eli Bowman was a minister. O. H. Berry and B. F. Williams were called to the deacon's office. They continued to worship in the Wiseman schoolhouse.

Feeling the need of a meetinghouse they met in October of 1894 and appointed a building committee consisting of Henry Wood, B. F. Williams and James Cramer. While the house was not yet completed they met for their first services on June 30,

1895. Changing conditions caused them to transfer the property to the mission board in 1907. Services were continued rather irregularly until 1913 when the house was sold and church activities were centered in Rice Lake, fifteen miles to the north. At the completion of the meetinghouse Sunday school was organized and continued to meet until 1910 when the membership close at hand was no longer able to carry on. Here, as has often been the case elsewhere, the moving spirit of the school was a woman in the person of Aunt Molly Barton, whose enthusiasm and devotion surmounted difficulties that baffled others. She had the happy faculty of turning stumblingblocks into steppingstones.

A few Brethren families lived near Spooner, about forty miles north of the main body at Barron, the Miller and Shoemaker families being among them. Because of the distance they could not worship with the main body. This induced C. P. Rowland to give them meetings in 1903 and again in 1904. On both occasions love feasts were held. Conditions seemed ripe for an advance step and there was considerable sentiment for a church organization. The matter was taken up by the mission board, but the board felt that it would be well to wait for more definite signs of permanency to develop. Apparently the board judged wisely.

Long before there was a Men's Work organization as we now have it the men of the Barron church pioneered in this line, perhaps the first project of its kind in the district. They planted six acres of potatoes, cultivated, harvested and sold them, and used the proceeds to discharge part of the debt due the General Mission Board for funds which had been advanced in building the meetinghouse. At a later date when the history of the Men's Work is chronicled this incident should not be overlooked.

### Greenwood (1897)

In the fall of 1893 the following Brethren families from Indiana settled in Door County, eleven miles north of Sturgeon Bay on the west side of the peninsula: Henry J. Cripe (a deacon) and wife, Francis Peden and wife (parents of Howard), J. B. Felix and wife, Lulu Felix and Viola Felix. In the spring

of 1896 Simon E. Yundt of Mount Morris held some meetings for them and baptized John and Manfred Cripe, sons of Henry. Meetings once a month were continued by Simon E. Yundt, Henry C. Baker and C. P. Rowland, and Sunday school was conducted by local talent, all in the home of J. B. Felix.

A council meeting was held on September 4, 1897, in the home of Eli Miller, with D. E. Price and Simon E. Yundt presiding. At the council the following business was transacted: The group was organized under the name of Greenwood, taken from the evergreen forest around them; Yundt was chosen as elder; Eli Miller elected deacon; Francis Peden as clerk; J. B. Felix as treasurer; and Henry J. Cripe as correspondent. Everything seemed set for permanent work. But only a year later several asked for their letters and moved elsewhere. Henry C. Baker, who knew Wisconsin and preached for them at times, advised them to seek a better location. Acting on his advice the church was disorganized in the spring of 1899, some moving to Chippewa Valley and others to Stanley. The mission board came to the rescue and helped some of them to locate elsewhere. This last statement tells why it was best not to remain in that locality.

### Worden (1904)

In the spring of 1897 several Brethren families settled in Worden Township, Clark County, east of Wolf River. Among these families were those of Joel Cripe, John Stong, Jacob Cripe, Samuel Ulery, James Henderson and Thomas D. Van Buren. They began holding prayer meetings, meeting for the first one in the home of Jacob Cripe. Lennie Cripe and George Van Buren were baptized in the summer of 1898. That fall they built a log schoolhouse in which they also met for worship. Next spring John Patten, a minister from Ash Ridge, settled among them. He at once began preaching for them. In November of 1899 they held their first love feast, and about that time organized their first Sunday school with Samuel Ulery superintendent, and an attendance of about twenty. They soon built a new schoolhouse in which regular services were held. In 1904 they erected a meetinghouse at a cost of about \$2,000 including labor, most of which was donated.

During this period the group was a part of the Maple Grove



congregation. Maple Grove is seven miles southwest of Stanley; Worden is eight miles southeast of Stanley. The topography is such that it was not easy for these two groups to worship together. On November 26, 1904, permission was given to form a separate organization. Henry C. Baker was present at the time of organization and was chosen elder. In 1906 William I. Buckingham and wife of Illinois, being missionary minded, moved to Worden, where for two years, at their own expense, he served as pastor. Following Buckingham, W. H. Byer and wife served the church as part-time pastors, receiving partial support from the district board. In recent years Worden belongs to the Stanley-Maple Grove-Worden parish, all being served by Pastor Lewis Hyde. It is quite evident that if the smaller congregations are to have the benefit of a supported pastor the larger parish idea must become more prevalent in the Church of the Brethren.

Worden has experienced a number of revivals. Among the evangelists that have held successful meetings for this congregation may be mentioned C. P. Rowland, C. S. Garber, F. A. Myers, John Heckman and J. G. Royer. Ruth Ulery, once missionary to China, lived in this section when a child.

The women began their Aid activities in 1918, meeting in private homes. Much of their service is not recorded in writing, but the neighborhood has benefited greatly because the Aid gave to those in need, visited the sick and fostered a community spirit through banquets and other gatherings.

### **Elk River (1904?)**

In December 1898 John Wallace (a deacon), his wife, Lucinda, and their large family moved from Miami County, Indiana, to Price County, Wisconsin, settling five miles east of Phillips in the Red Cedar slash. Wallace was a great hunter and loved his venison. Many were the antlers strewn about his home. One son, Albert, and wife were also members. About 1904 C. P. Rowland held meetings for them which brought several of the Wallace children and W. D. Stark and wife into the fellowship of the group. The membership now numbering seventeen was organized into a church by Rowland, who served as elder for one year.

During the next two years John Heckman visited and held a few meetings for them. In the summer of 1905 D. A. Rowland,

pastor at Ash Ridge, held a meeting and conducted a love feast. Things were looking pretty good then as they were planning to build a small meetinghouse, had already laid the foundation, and were asking the mission board for assistance. The mission board thought best to wait for further developments and for greater assurance of permanency. Their fears were well grounded. Stark moved to Illinois, family troubles crept in and the house was never built. Thus what once had looked like a promising field proved unfruitful.

### **Cloverdale (1909)**

Between the years 1905 and 1908 several Brethren families located in the southern part of Rush County, near Corinth, at that time a logging camp. T. D. Van Buren (a minister), his wife and several of his married children were the main ones in the first group. These held their membership in the Barron church. Van Buren held meetings and baptized several. In March 1909 the Barron church granted these members the privilege of organizing into a separate congregation. Ere long the new congregation was effected. During the six years following several families from York County, North Dakota, came east and joined in with the new congregation. Leader in this eastward movement was the Burns family, the others being related by marriage. They were G. W. Burns and wife; Jacob Hoff, wife and daughter; Knute Summers, wife and daughter, Mary; Ezra Gibbs (a minister) and wife; John Burns and wife, Anna.

Van Buren continued the meetings. He was a fair preacher, liberal in his views, limited in schooling and had always lived on the frontier. Some of the membership scattered, some united with other denominations, and the work was closed. Fortunately no meetinghouse had been built.

### **Willard (1909)**

Because of failing health and a change in administration Aaron L. Clair resigned his position as teacher and business manager in Mount Morris College, recuperated and in 1906 with his family located at Willard in Clark County. At once he began improving his property. Being in a wooded country he set up a sawmill to provide lumber for himself and others, at the

same time clearing some of the land for agricultural purposes. A Sister Albright (Mrs. Clair's sister) also settled in the neighborhood. Two years later Harvey and Anna Trostle Long located at Willard but their stay was of short duration. J. G. Royer, whose keen eye was ever looking for a new opportunity to do mission work and with whom Clair had long been associated in college work, preached for the Brethren group at Willard and in 1909 effected a church organization.

It was the hope of the Willard Brethren that many others would settle among them. Their hopes could not be realized. Clair was the only minister among them. Along with his preaching he was busy at the mill and with other duties. On March 23, 1913, a serious accident at the mill caused his untimely death, which militated against further progress for the shepherdless congregation. The district meeting of 1913 considered the matter and appointed J. G. Royer and H. C. Baker to disorganize the Willard congregation. Thus ended the nobly conceived ambition of a faithful minister to build a new Brethren church in a new field and help in developing a prosperous community.

### **Rice Lake (1913)**

It was in 1906 that Frank Feldkirchner and family left the prairies of Illinois and took up their abode at Rice Lake, once a prosperous lumbering center. As the forests were cut down the community suffered because of the fading industry. Other Brethren came in after the Feldkirchners, among whom were J. E. Morphew (a minister) and wife, William H. Eiler (a minister) and wife, L. H. Root and wife, Nels Prytz and wife, Paul Morphew, Floyd Root, Hazel Root and Esther Prytz. These same parties became charter members when the Rice Lake congregation was organized later.

These members held their membership in the Barron church, which was fifteen miles distant. Because of distance they were not privileged to worship with the Barron group. However, they took an active part in a union Sunday school. Occasionally visiting Brethren ministers dropped in and gave them services in the schoolhouse. When church activities came to an end at Barron in 1913 Rice Lake was organized on July 20. In fact, we may consider Rice Lake as a reorganization of Barron. The Rice Lake membership has always been scattered so that the



working part of the congregation near the meetinghouse is much smaller than the entire membership. At present only about fifty of the 120 members listed live a convenient distance from the church.

With 1915 increased activities were manifest. On November 9 Henry C. Baker was present when, in the home of L. T. Vine, the first love feast was held with seventeen at the tables. The following year a small meetinghouse was erected in Oak Park, an addition to the city of Rice Lake. Though the house was small and cost only \$1,200, it was a forward step and has served well to the present. Ralph G. Rarick, a student at Bethany Bible School, delivered the dedicatory sermon on December 2. The Sunday school which had been meeting in the Evangelical church and in the home of Charles Lemler was transferred to the new church. J. E. Morphew, assisted by William H. Eiler, filled the pulpit appointments until 1920. A. S. Brubaker was pastor from 1922 to 1933. The Aid was organized in 1920, the first daily vacation Bible school was held in 1922, and in 1924 the young people's conference was held at Rice Lake.

Handicaps to the work have been the widely-scattered membership and absentee eldership. Wisconsin has always suffered from nonresident eldership. Since 1939 C. A. Bryan has been serving as pastor.

### Stanley (1919)

The Maple Grove and Worden congregations are both rural and the membership trades at Stanley. Gradually Brethren families began settling in town. When a boom struck Stanley, members, mostly from Iowa and Minnesota, were attracted and helped swell the Brethren numbers. Here as elsewhere the distance from town to a country church seemed farther than from the country church to town. Ere long the town members began to think of a house of worship within the corporate limits. Just at that time two Lutheran congregations united, leaving one church house vacant and for sale. The Brethren saw their opportunity and were not slow in grasping it. Three wide-awake deacons, O. W. Henderson, Charles Guyer and Wesley Berry, set themselves to the task of raising the money to purchase this Lutheran house. Within one week they had secured

\$1,000 in cash and \$2,000 in pledges. With this in sight they felt it was safe to move on further.

On March 29, 1919, the members met in council for the purpose of organizing, with fifty-seven charter members. S. C. Miller, Sunday-school secretary for the district, was present, presided and was chosen elder for one year. On the day of organization the three deacons mentioned above, along with S. C. Miller, were authorized to purchase the Lutheran meetinghouse for \$3,000. So far all was rosy. But the boom burst, depression came on and Stanley was hard hit. The pledges given cheerfully and in good faith while work was plentiful failed to materialize when factories closed and pay rolls vanished. But the church hung on, worked hard and made the best of the situation. Payments were made as money was on hand. The holders of the mortgage understood the situation and did not want to foreclose. They realized that changing conditions called for new adjustments. Through friendly co-operation, in August of 1936 the holders of the notes cheerfully accepted \$600 as payment in full for the unpaid balance of \$1,074. These \$600 dollars came into the hands of the district through the wrecking of the Shannon meetinghouse, which netted more than twice the amount that could have been had for it had not the men planned and disposed of the building. Here is a fine suggestion as to what can be done in the way of financing a church proposition when business methods are applied.

At the same time the church was organized, O. W. Henderson was appointed superintendent and the Sunday school began to be a vital part of the church activities. In September Walter W. Gibson of Indiana took up the pastoral work and in November the first love feast was held for the new congregation with seventy-five at the tables. Ralph G. Rarick was the second pastor. In July 1920 the house and lot adjoining the church were purchased for \$2,500 to become the residence for the pastor. The young people showed their interest by pledging that when the payment was reduced to \$2,300 they would pay the balance. By 1938 they had paid the debt in full. For some time now one pastor has served Stanley, Maple Grove and Worden. By this arrangement this one parsonage in town has become the pastor's residence, the three congregations have pastoral supervision and the expenses of the three congregations have been materially re-

duced from what they would be otherwise. Lewis Hyde continues to serve as pastor of the three congregations.

### White Rapids (1920)

The White Rapids congregation stands apart by itself in Marinette County, the name coming from the rapids of the Menominee River close by, in a section of cut-over white pine timber land. The Brethren first settled here when L. M. and Emma Bontrager with their family came hither from Indiana, followed a year later by H. W. McLellan and family. Through the *Gospel Messenger* these two families appealed for a minister to give them some meetings. Pastor J. M. Myers of Maple Grove answered the call in May 1919. These families pressed for more meetings so the mission board asked Myers to return. This he did in May, remained ten days and enlarged the membership by baptizing William Kulp and wife, William Anglemyer and wife, Grace and Agnes Anglemyer and Ray Anglemyer and wife, all of whom had come from Indiana four years before when there were neither roads nor schools in that section.

With this increased membership they organized a Sunday school in August, L. M. Bontrager being superintendent and Pearl Kulp assistant. In November Roger Winger held a week's meeting and baptized August and Minnie Werner and their four children, Clara, Ernest, Otto and Anna. From March to December of 1920 J. F. Edmister lived among them and preached every two weeks in the schoolhouse. In July Collin C. Price, chairman of the mission board, visited White Rapids, at which time the church was organized and he was chosen elder for one year.

To promote the church in this new field, at the time of organization Walter McLellan and Clement Bontrager were elected ministers and William Anglemyer, H. W. McLellan and George Keim deacons. William Anglemyer and William Kulp were appointed trustees. Feeling the need of a meetinghouse a building committee was appointed. In the spring of 1921 their number was increased by the coming of the families of O. L. Harley (a minister) from Indiana and Noah Heistand from northeastern Ohio. During the year money and material for the meetinghouse were gathered, building was begun and the basement roofed. This enabled them to worship in their own house. On December 17, 1922, the incompleated house was dedicated, the



sermon being delivered by Ralph G. Rarick, pastor at Stanley. Three years later they were able to make further additions and better equip the plant. Such was their place of meeting when the district came to their assistance in 1938. When the church assembled in district meeting heard of the needs and opportunities at White Rapids the hearts of all were stirred. The mission board spoke of what could be done with the lumber from the old Rock Creek meetinghouse. It was shown that at small expense this house and its furnishings could be transported to White Rapids and rebuilt on the foundation already prepared. In addition the sum of \$491.60 was raised as an additional sum. The men of Illinois wrecked the church and the men of White Rapids did much free labor on rebuilding it into their own place of worship.

The members spent more than a year completing the building with their own hands. The fact that they did the work so much themselves made it all the more their own child. Finally the long-looked-for day arrived. On June 23, 1940, they assembled with their neighbors and friends for the dedication. Present with them were D. D. Funderburg, who delivered the dedicatory sermon, and John Heckman, who gave a historical account of the congregation and the building of their house. An offering was lifted to help complete the heating arrangements for the following winter. As further encouragement and help Paul Hersch with his wife is serving as summer pastor for the district's youngest congregation with its ninety-two members.

Being so far removed from other Brethren congregations, in a new community and at a distance from other church organizations, gives White Rapids a unique opportunity. There is much need of spiritual guidance in this wooded district. That is one reason why the congregation has working with it a number of associate members. Pastor Harley toils with his own hands, is active in educational and community affairs and is supported partly by the congregation and partly by the district.

The church and community women met in the Harley home on April 6, 1921, and organized the Aid, which takes much interest in promoting the church program, assisting in benevolences and making substantial contributions to the building fund. White Rapids is the frontier congregation of the Church of the Brethren in Northern Illinois and Wisconsin.

## PART THREE

### ACTIVITIES

#### Publishing Interests

The district has had an important part in developing the publishing interests of the church. On the other hand, the publishing interests have played an important part in the history of the district. We begin our story with J. H. Moore of Champaign and M. M. Eshelman of Lanark, Illinois, and J. T. Myers and L. A. Plate of Germantown, Pennsylvania. The first three were ministers. Moore and Eshelman were without practical experience in printing though both had some printing done by others. Myers was a pastor and had some slight knowledge of printing. Plate was a trained German printer.

In 1875 Plate began publishing a German paper called *Der Bruderbote* (*Brethren's Messenger*). Myers was publishing an English paper called the *Brethren's Messenger*. He invited Plate to come to Germantown and together they would print a paper in both English and German. As both publications had a small circulation the invitation was accepted and for awhile the two labored together. In the meantime Eshelman and Moore were planning a church paper. In surveying the field it seemed the part of wisdom to combine their forces. The small plant at Germantown was shipped to Lanark. Moore and Plate took up their abode in Lanark. Eshelman already being there, this located three of the four as Lanark residents. On September 14, 1876, they sent out the *Brethren At Work*, Volume I, No. 1. These men were all devoted to the church and their publication was set for the propagation and defense of her faith and practice. At that time James Quinter published the *Primitive Christian* at Meyersdale and Brumbaugh Brothers the *Pilgrim* at Huntingdon, Pennsylvania. This meant three church papers for the small Church of the Brethren.

Lanark remained as the place of publication until February of 1881 when the plant was moved to Mount Morris through a deep snow by ten sleds and a number of volunteer workers. Here it remained until mid-summer of 1899 when Elgin became the headquarters for the Church of the Brethren with the publishing plant and Boards in one building.

After the plant was moved to Mount Morris, Moore continued as editor on part time while he remained at Lanark, where he had other publishing interests. Eshelman as owner, manager and editor soon found himself overloaded physically and financially involved. He had advertised for a partner through the columns of the *Brethren At Work*. The advertisement caught the eye of a farmer-preacher in Indiana. That man was Joseph Amick, who came to Mount Morris, looked over the plant and, without realizing fully the extent of the financial embarrassment, entered into partnership with Eshelman. Four weeks later Eshelman, overwhelmed with debts, discouraged and broken in health, entered a health resort in Missouri.

Creditors were pressing their claims. Something had to be done quickly, if the plant was to be saved. D. L. Miller, then business manager of Mount Morris College, joined with Amick to continue the publication. Amick became business manager and Miller secured J. H. Moore to do the editorial work, he being responsible for Moore's salary. Creditors filed their claims. The property was sold under legal procedure. Amick and Miller purchased the property and satisfied the claims of the creditors.

The period from March 1, 1882, to July 1, 1883, is an epoch-making period in Brethren publication history. Those managing the *Brethren At Work* won favor by their integrity and business ability. Because of the church rupture many harsh words and bitter articles appeared in the church papers of the three factions. The editors saw the folly of this course and together agreed that they would discontinue all bitter personal and controversial material and devote their efforts to the upbuilding of the common good. This promised a more hopeful outlook for the future. This higher tone of the printed page and the addition of more church news won popular favor and increased the circulation.

Another favorable factor was the growing sentiment for one instead of two church papers. This involved the men connected with the *Brethren At Work* and those with the *Primitive Christian*. Joseph Amick and D. L. Miller were from our district. The Annual Meeting of 1882 went on record as favoring the proposition. By July of 1883 the union was consummated and the name of the united papers became the *Gospel Messenger*. In this name "*Gospel*" came from the old *Gospel Visitor*, and



from the little paper known as the *Brethren's Messenger* came the second word. Thus historically a part of the name of each of these early publications was preserved.

Through this new arrangement the main office remained at Mount Morris and an eastern office was maintained at Huntingdon, where the former editors of the *Primitive Christian* continued their editorial connections. The new paper grew in favor, the circulation increased and the church was united. Those who were awake saw that a church-owned and church-controlled paper could be made a big asset to the church. However, to educate the membership to this view required time. Fortunately the owners of the plant favored the proposition. Among others who supported it should be mentioned Daniel Vaniman, long on the General Mission Board. D. L. Miller, Joseph Amick and J. H. Moore of our district leaders urged church ownership. Finally in 1897 Annual Meeting approved the plan and the publishing interests came into the possession of the church at large without cost. Since the transfer the profits, which have not been small, have reverted to the church and have gone far in helping to support her projects.

Besides the church paper the House prints the Sunday-school papers and quarterlies, church books, pamphlets and general church literature and also does a large commercial business.

It will not be amiss to record here the names of men and women who, while residing in Illinois, have been active in the editorial and managerial work of the publication interests. The editors are J. H. Moore, D. L. Miller, L. A. Plate, Grant Mahan, I. B. Trout, J. E. Miller, E. G. Hoff, Maud Newcomer and Edith Barnes. To this number should be added Edward Frantz and Harry A. Brandt, both of whom were called from California, but have lived in the district so long that they are an integral part of it. From 1881 to 1940 Joseph Amick and R. E. Arnold were each business manager for a long period. Between their periods of service there was an interregnum of several months. On March 1, 1940, Elmer M. Hersch became business manager.

For a number of years the *Missionary Visitor* was a chief agent in promoting missions. This monthly publication had a wide circulation as those who contributed a certain amount to missions received it free. The editors were Galen B. Royer, J. H. B. Williams and H. Spenser Minnich, mission secretaries

### Mission Board—Board of Administration

Brethren ministers did not a small amount of mission work in Illinois and Wisconsin during the period from 1860 to 1880, under their own initiative and at their personal expense. We of today may censure the laity for allowing such a condition to arise and prevail, but the preachers of those days would not have had it otherwise. Their many sermons against a salaried ministry apparently took deeper root in the membership than their earnest appeals that every member should consecrate himself and all that he has to the Lord's cause. However, there developed a feeling in the hearts of many that a better system should prevail.

The question of a better system of visiting the Wisconsin churches came before the district meeting at Waddams Grove in 1871. Then and there "it was decided that Martin Myers and Joseph C. Lahman should go the first time (June 25) and David E. Price and David Miller in the fall, and John Rowland be treasurer." The district was waking up. Preachers' expenses were to be paid by the several congregations through funds secured and disbursed through a district treasurer. That was a much greater step at that time than most of us can appreciate today.

To the south of Lee County are Bureau, Putnam and Marshall counties where the ministers had been doing some preaching. This field was known as the "southern mission" in Illinois. In 1875 district meeting was held at Pine Creek. The question of sending four ministers, two at a time, was discussed. Here we see the democratic spirit of the Church of the Brethren. The matter was deferred for one year but in the meantime it was to be presented to the local congregations for their information. Here is an early resort to the referendum. The district meeting of 1876 decided to send ministers to the southern mission every four weeks and that their expenses should be fully paid. This did not prove satisfactory, partly because of lack of funds, and partly because there was no organized church in the territory, the preaching being largely in schoolhouses.

District meeting of 1877 renewed its efforts to promote the cause in the southern field. Lemuel Hillery was assigned to give his time to preaching, and, if he found it necessary, to call

others to his aid. However, the small and scattered membership and the lack of funds proved a serious handicap to any marked success. But at the home base an advanced step was taken. The district meeting of 1878 again discussed fully what could and what should be done. John Wales, John M. Price and M. M. Eshelman were appointed to apportion the needed funds among the churches. This method secured more money but did not meet conditions. John Rowland resigned as treasurer and his son, Collin P., was appointed in his stead.

In the meantime the Danish mission was reacting on the individual congregations. At the time of the fall love feast at Yellow Creek the elders present, after consultation, decided to call a special district meeting to be held at Lanark, December 3, 1878. They desired to do their utmost to discover some plan for more aggressive and effective district mission work. Two days were spent in an earnest endeavor to form that plan. It was at this meeting that the district mission board was born. The appointees on this board were John Wales, John W. Price, Samuel R. Riddlesbarger, Joshua Slifer and Benjamin Swingley—not one minister among them. J. H. Moore championed the thesis that this was work that belonged especially to the deacon body. These men were reappointed annually until 1882 when John Wales was succeeded by C. P. Rowland. From this date on the appointments were made for five-year periods. Only deacons served on this board until 1890 when C. P. Rowland was called to the ministry. He was continued on the board and did much of the mission work in Wisconsin till near the end of the century when an indiscrete step took him from the field. This new board of deacons determined the funds needed, apportioned them among the congregations, collected and disbursed the same. Do not forget that as yet there was no General Mission Board for the Church of the Brethren when this district board was appointed.

Consider now how missions were carried on in Wisconsin in those days. One or two ministers would go in where there were already a few members, preach for them, baptize those who were won, organize a congregation, elect the necessary officers—among them a minister and a deacon or two—and set them on their way to carry on for themselves. Once or twice a year a minister would follow up with a short stay among the new con-



gregation. Not strange that this loose method sometimes led to an early failure. The lack of experience and the scant supervision could hardly be expected to bring results that would be lasting. When, however, some strong local leader was on the ground there was a different end.

In 1903 the Lanark church asked district meeting to take steps to reorganize the mission board and its work. District meeting responded by appointing D. L. Miller, I. B. Trout and John Heckman as a committee to study the problems involved and report the following year. The committee asked John Heckman to go on the field, mostly Wisconsin, make a survey, and study methods, needs and possibilities. Two years were devoted to this study. The committee reported to district meeting of 1905 by presenting a constitution and by-laws for a mission board of five members composed of both officials and laymen. This plan remained in operation until 1927 when the present unified board of administration was authorized.

The board of administration, often spoken of as the unified board, combines the work of several boards. While the original idea was that there should be only one board we do have three other organizations that have their committees or boards, and four if we include the Trustees of the Brethren Home, who have never been a part of the board of administration. These boards are: Council of Women's Work, Council of Men's Work, and B. Y. P. D. Cabinet. As listed for 1940-41 the board proper consists of thirteen members with the addition of one director for each of the following organizations: adult, youth, intermediate, and children. The field secretary also should be listed. By this arrangement none need be neglected. Our district was one of the first to adopt the one board idea. The assessment to the churches for 1940-41 was set at \$3,285, which is less than it was not so many years ago. However, the money handled by the treasurer exceeds \$5,000 annually.

### **Beyond the Seas**

The district has had a very vital part in leading the Church of the Brethren beyond the boundless deep in mission activity. Mission effort outside the United States goes back to November 12, 1875, when a special district meeting was held at Cherry

Grove to consider sending Christian Hope back to Denmark to preach the gospel. We should remember that date as a golden milestone in Brethren missionary endeavor. Today it may not seem so wonderful, but to the men of that time it marked the beginning of a new epoch. The district was enthusiastic and overwhelmingly supported the effort. The figures presented suggested about \$800 a year to support the Hope family and \$2,000 to send the deputation. Besides these amounts were the expenses of taking the Hopes to Denmark. But these figures did not stagger the district.

When, however, the project was presented to Annual Conference there was a different setting. The moderator opposed, and many supported his position. Here was something new. Northern Illinois stepped over the territory of a number of state districts and was carrying on church work in territory that was not its own. The expense of a mission in Denmark would be great, said some, too great for the church. Others said that this mission was sure to raise problems that would lead to serious troubles. At the root of the opposition was this: the objectors did not believe in missions. So strong were the protests that Enoch Eby, delegate from the district, withdrew the paper and it does not appear on the minutes. One must go to the *Full Report* for the discussion. The following year, 1877, Annual Meeting approved lifting an offering for the Danish mission "while in session." Conference of 1878 said the mission should be under the care of Northern Illinois but that it was the duty of the whole church to give financial support. The Conference of 1879 suggested that each of the 400 congregations pay two dollars yearly, the weaker ones less, the stronger ones more, towards the support of the Danish mission. At that time \$800 was supposed to be sufficient to carry on the work. Sad to say, the congregations as a whole did not respond more than fifty per cent. But mission interest was growing and in 1880 Conference was ready for a General Mission Board. The Danish mission had led the way.

Conference of 1885 provided for the Brethren's Book and Tract Committee. For the germs that led to this committee we go back to the harness shop of Christian Hope in Lanark. Once as he and M. M. Eshelman were discussing the need of printing and distributing tracts in Denmark Eshelman said, "I will

give twenty-five cents to start a fund for that purpose." Hope said he would do likewise. This was reported in the *Pilgrim* and in a short time the sum of \$400 was secured. Those were days when a few individuals, congregations and districts took the lead and started something. They did not wait to have it handed down to them from above as we do now with our many boards, committees, secretaries, fieldmen and specialists. It is to the credit of our district that it had men who could lead and congregations that followed.

It was a big step in advance when in December of 1878 at a two-day special district meeting held at Lanark in the interests of missions a mission board of five deacons was appointed to handle district mission funds. That board and the Danish mission were both forerunners of the General Mission Board of today. In these several beginnings that have been noted one is impressed with the small beginnings and the large results.

Among those who did much to develop mission sentiment in the district should be named Enoch Eby, J. G. Royer and D. L. Miller. For nine years Eby was a member of the General Mission Board and was its first chairman. Royer as head of Mount Morris College for twenty years turned many young people towards the mission field. Miller in his writings, world travels and thirty-seven years on the Mission Board, and long its chairman, wielded a mighty influence. Nor can we pass by the work of Galen B. Royer, J. H. Moore, J. H. B. Williams, Charles D. Bonsack and H. Spenser Minnich, mission secretaries and editors whose influence in the district has not been small.

If one were to name the men and women who have gone to the foreign field, one would soon discover that very many of them received at least part of their inspiration through influences centering in our district. Three centers for this inspiration might be mentioned: publishing and board interests, Mount Morris College and Bethany Biblical Seminary. After eliminating all other names it seems that the following, either because they were born in this district or because they resided here for some time, should properly be considered as going to the mission field from our territory: Christian Hope, Wilbur B. and Mary Emmert Stover, D. L. Forney, B. F. Heckman, A. R. and Laura Cottrell, Kathren Barkdoll Garner, Quincy A. and Kath-



ren Royer Holsopple, B. F. Summer, Ruth Royer Kulp, Clarence Heckman, Mae Wolf Miller and Joe W. Bowers.

In stressing the missionary labors and laborers beyond the seas we do not in any way mean to forget or underestimate the equally sacrificial labors of those consecrated men and women who have labored in home territory where the work was hard, and the sacrifices great, and where often the worker was unrecognized and unrewarded as compared with those who went to distant lands. Present and future generations will do well to emulate those who have gone before in fulfilling the great commission of the Master.

## Annual Meetings

Four times has Annual Meeting been held in our district: 1856 near Lena; 1865 at the Emmert church house (Franklin Grove); 1880 at Lanark; and 1898 near Naperville. We note a few items of interest concerning each of these meetings.

One must marvel at the courage of the four congregations in Illinois that asked for the meeting of 1856, as there were probably not more than four hundred members at that time. There was one congregation in Wisconsin but it did not participate. In 1854 Christian Long and Joseph Emmert were on Standing Committee. Through Joseph Emmert and Samuel Garber Annual Meeting was invited to Illinois for 1856. Next year Daniel Fry was the delegate and at his request the meeting was granted to Illinois. How the original request came about is not known. The new Illinois Central Railroad brought the folks from Chicago to Lena. The house, barn and tent dining hall on the Michael Reber farm will long be remembered as the place of meeting. And so will the rain, cold, storm and mud that prevailed from Sunday night on. Henry Kurtz reported in the *Gospel Visitor* that he had attended more than twenty-five meetings but at none was the weather so unfavorable as at this one. Lodging and meals were free. The total cost of the meeting was \$881.58. The four churches provided the funds and had left a balance of \$183. Of course there must have been much free labor and many donations of provisions.

The crowd began gathering on Saturday. Preaching prevailed on Sunday and at other times. On Monday morning

Standing Committee was appointed by Daniel Fry, elder of Yellow Creek. At that time the elder of the congregation in which Annual Meeting convened regularly appointed Standing Committee. The different states represented were duly recognized. Standing Committee numbered twelve, Henry Kurtz being the clerk. The thirty-eight items of business were assigned to ten subcommittees. On Tuesday morning the business session opened. We note three items of business:

1. Annual Meeting of 1854 had appointed a committee of eleven to attempt a reconciliation of the Far-Western Brethren, of whom George Wolfe was the leader, with the main body of the church. Seven of the committee brought a report that effected the reconciliation. Wolfe was present and after the meeting preached in some of the churches.

2. Permission was granted for several congregations to unite and hold district meetings. The following spring the four churches met in their first district meeting.

3. The church in Fayette County, Pennsylvania, asked that James Quinter be ordained elder at Annual Meeting. This was the year in which he was moving to Ohio to begin his work as assistant editor of the Gospel Visitor. Because he was not present two Ohio elders were appointed to attend to the matter.

Illinois had asked for the Annual Meeting of 1866. In those days requests were often made for the meeting two or three years ahead. The Meeting of 1864 had granted the Annual Meeting for 1865 to the Antietam congregation of Franklin County, Pennsylvania, "the Lord willing." The old Brethren usually made their appointments even for Sunday services, "the Lord willing." War conditions suggested the wisdom of not meeting with the Antietam congregation. Rock River congregation met in council on December 10, 1864, and set the time of Annual Meeting for June 4. Apparently it had been arranged to shift the meeting to Illinois for 1865 and thus cancel the request for 1866. The committee of arrangements was Andrew Dierdorff, Samuel Lehman, Levi Raffensbarger and Isaac Hershey. Nicholas Weaver of Lena was chief cook. Jacob Lichty and Eli Miller managed the restaurant. The weather was oppressively hot. Susan Barkman never forgot how "the butter just ran."

The close of the war and the assassination of President Lin-

coln left their impression on this Annual Meeting. P. R. Wrightsman from Tennessee and B. F. Moomaw from Virginia gave pathetic pictures of the after-war conditions in the South. During the sessions collections were taken to relieve the sufferers and definite arrangements were made to receive and disburse relief funds through Daniel P. Saylor in the succeeding months. Later statements showed that \$7,789.68 was disbursed. It was at this meeting that Daniel P. Saylor, close friend of Lincoln, said publicly, "I have often prayed God that what he could not do otherwise he should do at the mouth of the cannon."

The meeting opened with preaching on Saturday evening. On Sunday services were held in several places on the grounds and at numerous points near by. A unique feature was preaching in the south end of the tent by James Quinter and in the north end by Henry Kurtz; presumably Kurtz preached in German. On Monday morning Andrew Dierdorff, elder of the local congregation, appointed the thirteen members of Standing Committee. Henry D. Davy was moderator and James Quinter clerk. Fifty-seven items of business were on the docket. These were assigned to sixteen subcommittees. Among the items of business considered were these: voting; what should be done with members who join the army; how to deal with those who voted for secession, those who uphold the South, and those who speak against officers, especially against Lincoln; whether Annual Meeting makes laws or gives advice. It was at this meeting that William C. Thurman was deposed from the ministry because of his preaching and writing on certain subjects.

When Annual Meeting of 1879, held at Broadway, Virginia, adjourned there was no request for the next meeting. Districts hesitated to incur the expense as everything was free. That meeting had, however, made this concession: brethren were to pay one dollar for their meals during the meeting; sisters were at liberty to do as they saw fit about paying for meals. The Missionary Committee of Northern Illinois took the initiative to sound out the district on calling for the meeting of 1880. Meeting with a favorable response the committee set August 26 as the time for a special district meeting with the Pine Creek congregation. A locating committee appointed chose Lanark as the place. Enoch Eby, Edmund Forney, J. H. Moore, Joseph C. Lahman and Daniel M. Miller were appointed as the committee



of arrangements. The sum of \$2,000 was asked for and apportioned among the churches. Annual Meeting of 1879 in Virginia had cost \$3,119.35; of 1878 in Indiana, \$3,854.81. The total cost of 1880 was \$2,966.10; total receipts, \$1,989.43; deficit, \$976.67, which was made up by the congregations.

Officers of this meeting were: Enoch Eby, moderator, James Quinter, writing clerk; John Wise, reading clerk. Standing Committee numbered twenty-five. Seventeen special committees were appointed to adjust certain problems throughout the brotherhood. Among the main matters considered were these: revising the rule of "unanimous consent, greater missionary activity, Old Order Remonstrance, proper limits to the work of committees, and the Danish mission. Outstanding was the appointment of the first General Mission Board.

Because there was not general satisfaction in the charges for meals two new provisions were made: sisters and their special friends should pay fifty cents for a season meal ticket, and there should also be single meal tickets at fifteen cents each. On the last night of the meeting the tent was blown down so the final session was held in the Lanark meetinghouse on Friday morning. When Conference adjourned there was again no call for the next meeting. Brethren were not so ready to handle Annual Meeting then as now. But all this has changed. Each of the five regions eagerly awaits its turn.

When Annual Meeting of 1897 adjourned there were four calls for 1898 and two for 1899. The meeting of 1898 was granted to Northern Illinois. A special district meeting in Polo appointed as a committee of arrangements D. L. Miller, I. B. Trout, P. R. Keltner, John Heckman, David B. Eby, Franklin Myers and C. P. Rowland. Through the influence of the Burlington Railway the meeting was located in Burlington Park near Naperville. The location would have been fine in dry and warm weather but because of the heavy rains and the low temperature there was general dissatisfaction. The tents for sleeping quarters proved unsatisfactory. Then, too, the meals were furnished by a Chicago firm and proved not the best. All necessary buildings were on the grounds except the auditorium, which the committee had to erect. The district set aside \$1,000 for expenses, of which only the half was needed.

Besides the regular reports there were six items of unfin-

ished business and fifteen new items, of which important ones were:

1. Support of disabled missionaries.
2. A more consistent ruling and practice in the matter of dress.
3. Revision of the Minutes as about half had become obsolete.
4. Consideration of the constitution and by-laws of the Historical Society.
5. Authorization of district Sunday-school secretaries.
6. A new publication was authorized which resulted in the *Pilot* in 1899—name changed to *Inglennook* in 1900.

This sketch of the four Annual Meetings held in the district reminds us that each one made some valuable contributions to the church in a very broad sense.

## District Meeting

The Church of the Brethren is built on the fellowship idea. There is the individual, the family, the congregation, the district and the brotherhood. For administrative purposes we have the local council meeting, the district meeting and the Annual Meeting. Even the least of the members may have access to these organizations, if he can show that he has a worthy cause.

The district meeting was first sanctioned by the Annual Meeting held at Waddams Grove in 1856. The request came from Virginia and permission was granted for several congregations to meet and consider matters vital to the congregations assembled. It seems that the council in Virginia that sent the request to Conference had been considering mission matters. It should be noted that the special district meeting held at Cherry Grove in 1875 and the one held at Lanark in 1878 both dealt with the problem of missions. This has always given the district meeting a mission flavor.

Northern Illinois held its first district meeting at West Branch when the four congregations—Arnold's Grove, Rock River, Pine Creek and Yellow Creek—met in a "big council" at West Branch in 1857, the year after Annual Meeting granted the privilege of holding such a meeting. Fortunately we have in our district

minutes of these meetings from 1860 to the present. Not all districts are so fortunate. For these early records we are greatly indebted to John J. Emmert and Allen Boyer. At first there was serious objection by Annual Meeting to the keeping of records of district meetings. It was felt that the business should be of less importance than the business transacted at Annual Meeting. To keep a strict record might give the decisions of district meeting a standing equal to those of Annual Meeting. Gradually this opposition disappeared and for years the minutes of the districts have been printed and preserved.

The times of holding our district meetings have changed. Originally they were held in the spring time; now in the fall. We changed to fall as the more desirable, and to Labor Day so as to reach teachers and students. Our plan calls for a combination of one general meeting at which not only the business sessions of the district meeting are held but also those sessions that deal with the various activities. This seems to give general satisfaction. Our district was a leader in electing the moderator a year in advance, in selecting the secretary for a period of three years and in allowing him to be re-elected and in adopting the one board idea.

For a long time entertainment was furnished free by the congregation with which the meeting assembled, but now a nominal fee is charged for meals, though lodging is still free. When it was decided to charge, Franklin Grove raised the question whether a congregation must make this charge. This was left optional but it did not take long to satisfy all of the wisdom of the present plan.

Discussion at district meeting is open to all, but the voting is confined to the delegate body. Congregations with a membership of two hundred or less are entitled to two delegates; those having more than two hundred members may have one additional delegate for each two hundred members. Few of the congregations avail themselves of this provision for more than two delegates. There are no restrictions as to age or sex for the delegate body.

District meeting arouses interest, co-ordinates activities, creates unanimity of sentiment, cultivates sociability, deepens spirituality and makes for a more helpful fellowship, both of individuals and congregations.



## Mount Morris College

The period from 1852 to 1874 witnessed nine attempts to found Brethren schools, but all failed. Following this period came what we know as Juniata College (1876), Ashland College (1879), Mount Morris College (1879) and Bridgewater College (1880). Slowly the Brethren were learning how not to start schools, even though they had not fully learned how to start them. Our interests center in Mount Morris College, first known as Mount Morris Seminary and Collegiate Institute, which wielded a mighty influence in the church from 1879 to 1932.

For the founding of this college we are indebted to Melchor S. Newcomer, a farmer-preacher with limited education, who felt the need of an institution of learning for Brethren young people. He also viewed a school as a business investment. Rock River Seminary, founded in 1839 by the Methodist Church as a training school in the far West, had closed its doors. The buildings and grounds had fallen into the hands of Robert R. Hitt, who was eager to dispose of the same. Newcomer purchased the plant for \$6,000, at the same time taking one half the stock in his own name while friends of J. W. Stein, who had come to the Brethren from the Baptist Church, raised \$3,000 and presented a half interest to him. Seven thousand dollars was secured to rehabilitate the plant, and new stock was issued for the same. Officers of the organization were: J. W. Stein, president; D. L. Miller, secretary and manager; Melchor S. Newcomer, treasurer. The college stressed the distinctive teachings of the Church of the Brethren. Even teachers who were not members of the church were required to dress in the "order." Of the six main teachers during the first year only Stein and Mattie A. Lear were members of the Church of the Brethren. Added to these six were a teacher of vocal music (no musical instrument was allowed in the buildings) and a teacher of the primary department.

School opened August 20, 1879, with sixty-five students present the first day. The total enrollment for the first year was two hundred five. For the second year the catalogue announced the opening date as August 25 and the closing date as June 27. That was a long school year. The year was long, but the expenses were low. Tuition was \$30 per year, and board,

tuition and furnished room only \$125. Though the school was founded for the Brethren very few students were members of that church. In fact, young people in the church were not numerous. Amanda, daughter of Eld. John Forney, was the first student to unite with the church. As the years advanced frequent revivals brought large numbers of the students into church fellowship.

The college suffered a severe blow during its second year when the president disappeared, announcing that he was taking an extended trip to Europe. In reality he left his family and the college and took with him a young girl who had been reared in his home. Discouraged, the management took its problems to the ministers of Northern Illinois. When put to a test all the ministers, except J. H. Moore and D. M. Miller, voted to close the school. The school, however, went on under D. L. Miller's leadership. S. Z. Sharp was called in and became chairman of the faculty. Miller went to Europe and in his absence the college accumulated a debt that raised new problems. The outlook was discouraging.

As day follows night, so a brighter day was ahead. There was at this time an educator who was in charge of the public schools of Monticello, Indiana. Should you step into the schools of that city you would see on the wall a picture of one whom the people of the community refuse to forget. That man is J. G. Royer, a born teacher, who contributed much not only to Mount Morris College, but to the Church of the Brethren and the world at large. In 1884 he severed his connection with the Monticello schools, brought his family to Mount Morris, took charge and for twenty years as president piloted the institution. During those twenty years the school had its largest enrollment and drew students from its widest territory. It is no exaggeration to say that J. G. Royer was the greatest teacher and president the college ever had. During his administration the trustees leased the property to him and he became responsible for the finances. Among others associated with him in the management from time to time were E. S. Young, S. S. Young, Galen B. Royer, Grant Mahan and A. L. Clair. During that period the work was confined largely to the academy, business, Bible, music and art departments. But work of a higher grade was offered. The seminary course, which offered two years of

college grade and would now be rated as junior college work, flourished from 1890 and later grew into a full college course.

President Royer was not a great financier. Better than that, he knew how to make small means go great lengths. Never extravagant in his personal expenditures, he knew how to handle other funds wisely. His own sacrifices led others to open their purses and help when he presented to them the needs of the college and showed them what he was trying to do for the student body. While he welcomed the gifts of those who could give in large figures, he was not blind to the value of small gifts from many donors. Among the larger donors to the college should be mentioned John Lahman, Clarence Lahman, Joseph Amick and D. L. Miller. There were years when under his management Royer fared fairly well; there were others when his financial returns were very meager. In the school year of 1903-1904 he resigned as president and closed his work of twenty years with an enviable record. There was in him that happy mingling of the characteristics of schoolman and churchman which enabled him to win church folks for the school and school folks for the church. And that was sorely needed in his day.

The third president was J. E. Miller, who served for the eleven years, 1904-1915. The trustees were still married to the idea of leasing the college to a group of teachers who became responsible for the financial as well as the educational management of the institution. Associated with the new president as managers were at first N. J. Miller, D. D. Culler, George W. Furrey and M. W. Emmert. During the years N. J. Miller and Furrey resigned and M. M. Sherrick and Ira R. Hendrickson were added to the management. Among the changes noted were these: shifting to full college course, greater freedom in electives, emphasis on rural life by the introduction of agriculture and home economics, some recognition of athletics, erection of a gymnasium in 1908, the rebuilding of Old Sandstone after the fire of January 15, 1912, the addition of the men's dormitory and a central heating plant, and the passing of ownership and control from individuals to church districts.

In 1915 John S. Noffsinger became president and continued in office for three years. Two outstanding movements during this period were the successful campaign to increase the endowment fund and the entry into actual farm operations in furthering the



interests of agriculture. Because the latter did not prove profitable the farm was sold and operations of experimental agriculture were discontinued.

From 1879 to 1915 three men served as president of the college. In the last seventeen years of the institution the following filled that position: J. S. Noffsinger, 1915-1918; L. S. Shively, 1918-1921; A. J. Brumbaugh, 1921-1925; W. W. Peters, 1925-1928; O. W. Neher, 1928-1929; C. Ernest Davis, 1929-1932.

These frequent changes reflected unsettled conditions and were prophetic of future changes. Some chief reasons that led to the closing of the college in 1932 were these: In Indiana Manchester College had come on the scene. To the west McPherson College appealed for students. Both these colleges drew from territory that formerly had furnished many students for Mount Morris. This left Mount Morris with Illinois and Iowa as its legitimate territory. The limited territory with its small church membership was not sufficient to support a senior college of recognized standing. Annual Conference of 1923 appointed a commission of seven to survey the educational needs and possibilities of the church. J. S. Noffsinger made a thorough investigation, of which one conclusion was that there were too many colleges for the church to maintain. Sentiment for fewer colleges continued to grow. Each school had its individual supporters. No one was eager to close any school, but even the most enthusiastic saw the writing on the wall. The outcome was the passing of Blue Ridge and Mount Morris.

The destructive fire of 1931 suggested closing the college, but many felt that another attempt should be made to carry on. Not until the state districts felt it necessary to close did the trustees make their final decision. Fortunately the fire insurance made it possible to settle all accounts. The territory was parceled to Manchester and McPherson, personal property was disposed of, the ground and buildings were sold to Kable Brothers, Publishers, the endowment was shared by the two colleges just named, and after a splendid service of fifty-three years Mount Morris College graduated its last class in 1932.

So far as material things are concerned, such as equipment, buildings and campus, Mount Morris College no longer exists. However, in the greater things of life, the spiritual, she lives

and will continue to live through the men and women whom she discovered and trained, through the Christian homes and ministry she inspired, through the ideals she instilled and through her contribution to community and church, to the state and to the world.

## **Bethany Biblical Seminary**

It was in the year 1900 that two elders sat under an old olive tree on the eastern slope of Mt. Olivet overlooking Bethany. There, on October 3, 1905, was named the institution which came into existence as Bethany Bible School.

A. C. Wieand and E. B. Hoff had long felt the necessity of some institution in which ministers and lay workers of the Church of the Brethren might be trained. The launching of the school in 1905 was the beginning of that for which they had prepared actively for ten years.

In a democratic fraternity, such as the Brethren, individual initiative is the key to progress in church effort. The rapid urbanization and industrialization of America had given rise to a genuine need to adapt the ministry to changing social conditions.

The school started without money or even a building. The opening address was given by J. H. Moore in the Hastings Street church in Chicago. Brother and Sister Hoff gave over part of their home for the school. The next year the Hoff family moved to Maywood and the two-story building on Hastings Street served as the school.

On the 14th of September 1909 the first building on the present site on West Van Buren Street was dedicated. The school owns the block, about an acre and a half. The office street number is 3435, the only number for the block. The first year the school was in this building a fund was started for a second building. For four years the institution was conducted in Building A, but the need was so acute that the dining room served also as a classroom.

A student prayer meeting began in the mornings to pray for the building fund. At one time after Building B was begun it looked as if it must be abandoned, but prayer triumphed and B was dedicated September 20-21, 1913. But the school was still

crowded and only the dedication of Building C, June 3, 1918, began to relieve the congestion.

The year 1921 may be taken as an approximate date for the emergence of a theological seminary from what had hitherto been, in fact, a training school or institute.

Bethany Bible School was a privately owned school, recognized as being under the advisory care of the General Education Board of the Church of the Brethren from 1909 to 1922. In the latter year Conference was petitioned to assume full ownership. This step was accomplished in 1925 and since then the institution has been governed by a board of trustees, reporting to Annual Conference through the Standing Committee.

The original name was continued until the year 1931, when Bethany Biblical Seminary was adopted. In 1940 Bethany Biblical Seminary was granted accreditation as a standard theological seminary by the American Association of Theological Schools.

The school was begun with A. C. Wieand assuming the title of president and E. B. Hoff serving as associate president. The school has never had a greater Bible teacher than E. B. Hoff. His death came in 1928. After twenty-seven years of service the founder-president handed over administration to give his latter years to his true love—teaching.

From 1932 to 1937 the president was D. W. Kurtz, one of the most widely known men in the ministry of the Church of the Brethren in this generation. Dr. Kurtz guided the school through the most troubled years of the great depression. He left the school greatly strengthened and financially reorganized. He returned to pastoral service in California whence he had been called. Dr. Rufus D. Bowman was called from his pastorate in Washington, D. C., to the presidency, and the school has continued with increasing efficiency.

The institution had a total enrollment of one hundred sixty-four during the academic year of 1940-1941. Over three thousand persons have been students within its walls since Bethany opened with a dozen personally invited students in 1905. That first year closed with a total enrollment of thirty-eight. The greater number of Bethany students of former years did not



graduate, but many were better workmen for Christ because they studied for a season.

The motto of the school from the beginning was "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest." Bethany has prayed this prayer earnestly and effectively. Students and graduates have gone to the ends of the earth. The seminary is setting forth a better understanding of Bible truths and exercises a profound influence on the Church of the Brethren.

Bethany has been within the borders of the district of Northern Illinois and Wisconsin. Naturally the great majority of Bethany students were not touched in any way by the district nor did they touch the district. The majority have been sojourners within the district borders during days of study, yet the school has contributed largely to the district. The teachers of the school have for the most part taken an active part in district affairs. Through the Chicago church and its associated missions, Bethany students have been a part of the district even without thinking of it. A number of Bethany students and graduates have been among the working force of almost every congregation in the district.

With the larger proportion of younger people in the student body came a genuine desire for a gymnasium. This could not be realized until 1926, when the present gymnasium was built. It contains a number of rooms which have served the school in a number of ways since. The building was dedicated December 17, 1926, and the practice of lettering the buildings was changed. This became John Nass Hall, after the pioneer hero of the eighteenth century—Eld. John Naas.

## The Home

The Brethren have always been active in caring for the needy and the aged. Alexander Mack spent his possessions in relieving the needs of his brethren. Adrian Pfau, according to his obituary written by Mack, spent 100,000 Dutch guilders of his own funds annually to help the poor of Amsterdam. As early as 1770 the Germantown congregation used the Pettikoffer home as a residence for the needy. This may be considered

as the first Old Folks' Home of the Church of the Brethren. Now there are seventeen such Homes. The Brethren found the basis for caring for the needy in the life and teachings of Jesus.

In the past the Brethren have been slow to ask the public to support their poor. One sees this in the minutes of our own district meetings and in the minutes of the General Conference. When the District Meeting of Northern Illinois for 1878 met at Shannon, Cherry Grove asked the district to buy a farm the proceeds of which were to be used to maintain the poor. The district was not ready for the project but interest in caring for the poor and orphans continued to grow. In district meeting of 1890 a movement was set on foot that a year later culminated in the several congregations contributing to a pooled fund for the support of the poor of the district, thus equalizing the expense. The plan met with hearty approval and Daniel R. Price was appointed treasurer of the poor fund. For three years the needy were cared for in this manner, after which time the Home was ready for occupancy.

In response to a request from the Chicago congregation, district meeting of 1890 appointed Joseph Amick, Melchor S. Newcomer and Edmund Forney a committee to receive and hold funds in trust with a view to building an institution to care for old folks and orphans. The committee incorporated under the laws of Illinois. There lived at Polo a man of the name of Jacob Petrie, who had considerable property. In 1848 he and Susan Rowland had been married. No children came to bless their home, but several did find a good home with them. Mrs. Petrie was a devout member of the Church of the Brethren. In 1885 she passed to her long home. Her husband, though not a member, had a kindly attitude towards the church and contributed generously to her projects. As he and the trustees were well acquainted they talked over the matter of a home for old folks and orphans. He was favorable towards establishing a home and on July 7, 1891, made his will, in which he designated that about one half of his estate should be used in founding a Brethren Home. Not long after that time he died and the will was probated. Heirs contested the will. A compromise was effected which gave \$12,478.99 to the trustees, just about one half of the amount that had been named in the will. The trustees, being keen business men, set this sum aside as permanent endowment,

of which only the income should be used in the support of the Home. Mount Morris was selected as a suitable location. A building fund of \$9,000 was apportioned among the churches and raised. The first building was erected in 1891-1892, and on February 1, 1893, the Home opened with three guests under the care of David B. Puterbaugh and wife.

In 1907 a second generous gift came to the Home through the efforts of Joseph Amick and J. H. Moore, who ever had the good of the church at heart. There lived in Woodford County, Illinois, Henry H. and Barbara Broad. They were prosperous farmers and wished to make a wise use of their means. Like the Petries they were without children of their own, but they had a heart for other folks. They had accumulated considerable means and were eager to do good with their money. Though not members of the Church of the Brethren they remembered her fine record of caring for the poor and needy. On April 30, 1895, the husband made a will bequeathing a farm of two hundred acres in Woodford County to the Brethren Home in Mount Morris. Six days later the wife co-ordinated her husband's will over her own signature. They also gave a farm to a Menonite orphanage in their community. She died June 20, 1902. Her husband died March 12, 1907. The two hundred acres became the property of the Brethren Home. On March 1, 1908, the Home received its first income installment—\$877.27. For the first six years the annual income averaged \$880.81. During the World War boom the average was much greater but in the depression it dropped considerably. The Petrie and Broad gifts have eased the assessments on the churches for supporting the institution very much. For many years no assessments were required. While this lessened the burden on the churches one may well question whether it developed the sturdy character and grace of giving to any large degree.

The charter provided for an orphanage, but none was opened until 1912, apart from the Home. Several children had been taken care of along with the old folks, but this proved not satisfactory. After a trial of a few years the orphanage was discontinued. The expense and management raised serious questions, but a greater problem was the standards set by the state and the responsibilities attached to an institution caring for children. It was felt that the membership could better afford to help



support other orphanages, and so the orphanage was closed.

The Home was managed by three trustees, each elected for three years. In 1929 it was felt that because so many of the guests are women one trustee should be a woman, and Mrs. Noble Thomas was appointed. In 1940 the number of trustees was increased to five and the constitution and bylaws were revised. Two additions have been built to the original structure. While the Home has given shelter to many during the years there has been a feeling that it should reach out farther. Some have felt that provisions should be made for those of means who might be interested in building cottages where they could spend their last years under conditions such as a large building cannot furnish where all live as one family. This would mean that it should be a Home not merely for those short of means but a center where old folks might enjoy each other's association and still dwell in separate residences.

### Bethany Hospital

While planning for Bethany Bible School its founders also had in mind a hospital and school of nursing wherein young people of the Church of the Brethren might be trained for Christian service in the ministry of healing. Because both projects could not be started simultaneously, the hospital project was deferred for a more opportune time. During the years of 1915-1917 Bethany Bible School purchased certain lots and held them in trust as a future building site for the hospital. A second step was taken in 1920 when the trustees purchased the residence of Dr. George H. Van Dyke and remodeled it for hospital purposes.

Now that lots and a building had been secured it was thought well to charter under the laws of Illinois as a nonprofit corporation to be known as Bethany Sanitarium and Hospital. The charter was granted on November 15, 1920, naming Albert C. Wieand, Frank N. Sargent, Charles E. Weybright, Harvey E. Keller and J. Edwin Keller as the board of trustees. All of these except Weybright were actively associated with Bethany Bible School. This interlocking directorate continued for some time. Because the name of "Bethany" was confusing to the church membership, later it was decided that there should be no interlocking of trustees in the two institutions.

Eleven days after the charter was granted the trustees met and organized by electing Frank N. Sargent president; Albert C. Wieand, vice president; J. E. Keller, secretary; and H. E. Keller, treasurer. At the same time a hospital association was formed of twenty-nine charter members, consisting of the trustees and faculty of Bethany Bible School and other members of the Church of the Brethren who evidenced interest in the hospital project.

The hospital opened its doors to patients on December 31, 1920. Dedicatory services were held in the chapel of Bethany Bible School on Sunday, January 30, 1921, with good attendance and a deep interest in this new venture. The quarters proved inadequate for the accommodation of those seeking entrance for treatment. As a result a building program was launched in 1926 which resulted in the construction of the present commodious building during the winter of 1929-1930. The funds were secured through gifts and the sale of bonds. Individuals, Sunday-school classes and Aid societies contributed liberally for the building and its equipment. On May 5, 1930, the hospital was opened for the reception of patients.

In the early days of the hospital a Women's Auxiliary was organized with Eva Trostle as first president. She continued in this office until her death on August 13, 1938.

The School of Nursing was organized in September 1930 and accredited by the State of Illinois in October 1931. The first class of nurses ever to train in any hospital affiliated with the church was graduated in 1933. Including the class of 1938, forty-four young women have been graduated, all of whom have taken and passed the state board examinations to become registered nurses. The school of nursing has been discontinued for the present.

Bethany Hospital has been recognized by the American Medical Association by its inclusion in its directory since 1921. It was approved by the American College of Surgeons in 1932. It is also a member of the local, state and national hospital associations. In matters of standardization the hospital faces much the same problems as our colleges face from time to time.

The superintendents have been: Fred E. Strohm, 1921; H. E. Keller, 1922-1924; O. B. Maphis, 1924-1940; E. M. Studebaker, 1940—

## Women's Work

While the women have always been keen in church activities in their own quiet way and had their local organizations it was not until the district meeting at Lena in September 1919 that they organized as a district. The officers then chosen were Mrs. Ella Moore, president; Mrs. Eva Lichty Whisler, vice president; Mrs. Grace Wolf, secretary-treasurer. For ten years this was the only separate organization for the women. In 1929 they took their second step and organized their first district Mothers and Daughters' Society. This was during the time of district meeting. At the same time the women appointed Mrs. E. G. Hoff, Mrs. J. E. Gnagey and Mrs. Ada Arnold as a committee to study and formulate plans to co-ordinate the women's activities of the district with those of the national organization. At the district meeting of 1930 the plan of this committee was approved and officers elected were: Mrs. E. G. Hoff, president of Women's Work; Mrs. J. E. Gnagey, president of the Aid Society; Mrs. Minna Heckman, president of Mothers and Daughters; Mrs. Ada Arnold, president of the Missionary Society; and Mrs. Ada Eckerle, secretary-treasurer.

With their motherly instinct the women have not been slow in discovering basic needs and how to meet them. Their funds have gone into the hospitals in China and India, the Ruth Kulp Memorial hospital in Africa, and the mission girls' schools of India, China and Africa. They not only have met their quota of \$446 annually but have gone over the top every year. They are loyal supporters of Bethany Biblical Seminary and Bethany Hospital, and likewise supported the Greene County school and Mount Morris College so long as they were operating. Nor have they forgotten the Brethren Home at Mount Morris. Twenty-six congregations have women's organizations.

In addition to their meeting at the time of district meeting they have an annual all-day gathering which is well attended. This gathering, the scramble dinner, the social contacts and the inspirational addresses combine in creating a deeper spiritual atmosphere which is carried back to the local groups.

We must not pass over their liberal contributions from 1930 to 1940 inclusive.



To foreign missions .....	\$ 8,587.16
To home missions .....	1,156.99
To district missions .....	1,136.38
To national projects .....	4,453.50
To local churches .....	8,126.11
Total .....	\$23,806.14

Verily the Brethren women have set a noble example for the Brethren men to emulate.

The officers at present are: Mrs. John M. Price, president; Mrs. E. M. Hersch, vice president; Mrs. D. D. Funderburg, Aid director; Mrs. A. S. Kreider, director of Mothers and Daughters; Mrs. Wayne Gerdes, director of the Missionary Society; and Mrs. W. W. Zuck, secretary-treasurer.

## PART FOUR

### WHO'S WHO

The names of those listed in this section have been selected from a wide field. Their appearance here does not necessarily mean that they are more deserving than others. Many have been omitted who did yeoman service, but a limit had to be set. The aim has been to select from each congregation one or more who made a special contribution. Many not included here find mention in other sections of the book.

To secure some of the information has been a most difficult task because few kept accurate records. The authors are fully aware that under these circumstances many errors have crept in. Possibly you can help correct some of these blunders.

These pages are for reference, not for smooth reading. Abbreviations will be easily understood. Because this book deals with the Church of the Brethren the reader will understand that pastorates mean in Brethren congregations. References to boards, committees, colleges, publishing interests, missions and the like should be read with this in mind. Because Brethren ministers in the past have been largely farmers and have served in the free ministry it has not been thought necessary to include this when recounting their activities. Should you feel to criticize the authors in the selection of names and the choice of information, just remember that they too are fallible and may have their prejudices. Had space allowed more names and more information would gladly have been included.

Amick, Joseph—1834-1915.

Born in Mifflin County, Pa., Oct. 28; married Susan Mertz, Oct. 16, 1856; seven children of which number five died very young; moved to White County, Ind., in 1862; married Hannah Reif, sister of Mrs. J. G. Royer, 1871; three daughters. Student Kishacoquillas Seminary; taught school eleven years. United Ch. of B., 1857; minister Bachelor Run, Ind., 1863; elder before 1882. Left farm in Indiana and became manager and treasurer of publishing interests at Mount Morris in January 1882 and so continued until 1904. Wise in finance and in great demand at funerals and weddings. Special interests: Brethren Publishing House, Mount Morris College and the Home. Died Jan. 4.

Arnold, Robert E.—1867-

Born at Burlington, W. Va., Nov. 18; son D. B. and Mary E. Arnold; married Irena Amick, daughter of Joseph Amick, Mt. Morris, Ill., Sept. 1, 1897; one son, one daughter. United Ch. of B., 1886. Graduate from Bridgewater Academy, 1889. Business life; in commercial work, England, Scotland, Wales, 1892-1893; merchant, Mt. Morris, Ill., 1894-1900; business manager Breth. Pub. House, 1904-1940.

Baker, Henry C.—1848-?

Born in St. Joseph County, Ind., Oct. 1; son Henry Baker; married Katie Diermyer, June 23, 1872. United Ch. of B. Came to Dunn County, Wis., Chippewa neighborhood, 1878. When Chippewa Valley church was organized, Sept. 14, 1879, he was called to the ministry. He was a man of influence, a natural leader. He was elder of several congregations and did some evangelistic work. His wife was a good church worker.

Baker, H. Jesse—1882-

Born near Lima, Ohio, Feb. 6; son of Henry and Mella D. Groff Baker. His father and grandfather both served in the ministry. United Ch. of B., 1902; minister, 1904; elder, 1911. Minister in North Star congregation (Southern Ohio), 1904-1919; in Beech Grove, 1919-1928; in Price's Creek, 1928-1937. During these years he also taught school. Pastor, Polo, Ill., 1937-1941. In September he becomes pastor at Muncie, Ind.

Baker, Samuel H.—1842-1914.

Born in Ohio, Aug. 1; son Henry Baker. Went with his parents to Indiana and Michigan. Married Mary Thomas, Oct. 1, 1866. United Ch. of B., 1868; minister, 1871; elder, 1877, some miles from Irvin Creek congregation. He was a great frontier preacher, energetic, of ready speech and commanding personality. Most of his life was lived beyond the bounds of an organized congregation. Died June 14 at Ludington, Wis., and is buried in a small cemetery near the schoolhouse in which he began his preaching in Wisconsin.

Barkdoll, Henry W.—1846-1934.

Born in Franklin County, Pa., Sept. 5; son Mathias and Catherine Hawbecker Barkdoll. The Barkdolls came west and ar-



rived in Chicago the day Lincoln was assassinated. Located near Warrenville, Ill. Married Maggie Stitzel; two children; second wife, Sadie Mauer. Henry was baptized in 1877. They became leaders in founding the church at Batavia. Their daughter, Kathren Barkdoll Garner, was missionary to India.

Barton, Mary—1852-1935.

Born in Marshall County, Ind., April 27; married to George Barton. Her mother, Mary America, was born in Germany, but this did not hinder the subject of this sketch from being a loyal American. She was widely known for her Christian work and testimony and was a mother in Israel in the Barron, Wis., congregation. She and her family settled in Barron County in 1885, where all knew her as "Aunt Molly."

Barwick, Henry Milton—1870-1908.

Born at Dayton, Ohio, Jan. 28, 1870; son James Edward and Rebecca Hixson Barwick; married Edith Workman, Dec. 25, 1897; one son, three daughters. United Ch. of B., Upper Twin, Ohio, 1886; minister, 1889. Student Central Normal College (Indiana), 1887-1888; Mt. Morris Academy, 1890-1893; McPherson College, 1903-1905, A. B. Evangelistic work in Kansas, Nebraska and Colorado, 1903-1907. Editor *Inglenook*, Sept., 1907, till death March 7, 1908.

Beahm, William M.—1896-

Born Nov. 4 at Tazewell, Va.; son I. N. H. and Mary Bucher Beahm; married Esther Eisenbise, Dec. 24, 1921. United Ch. of B., 1910; minister, 1917; elder, 1928. Graduate Hebron Seminary, 1914; Manchester College, 1920, A. B.; D. D., 1940; Bethany Bible School, 1922, B. D.; University of Chicago, 1932. Missionary to Africa, 1924-1937. Teacher, Bethany Biblical Seminary, 1938—.

Bechtel, Kenneth C.—1898-

Born at New Enterprise, Pa. Graduated from Juniata Academy, 1920; Juniata College, A. B., 1925; Presbyterian Theological Seminary, B. D., 1931; Bethany Biblical Seminary, M. Th., 1933; University of Chicago, Ph. D., 1937. Married Kathryn Mea Furrey of New Enterprise. Pastor: Girard, Ill., 1934-1937; Sterling, Ill., 1937—.

Beery, Adaline Hohf—1859-1929.

Born Hanover, Pa., Dec. 30; daughter Michael and Elizabeth Bucher Hohf. United Ch. of B., Dallas Center, Iowa, 1877. Student Mt. Morris Academy, 1881-1883. Editor, *Golden Dawn* and *Young Disciple*; compositor and proofreader many years. Author many songs and poems; published *Poems of a Decade*, 1897. Died at Elgin, Ill.,

Beery, William—1852-

Born near Bremen, Ohio, April 8; son Daniel and Fanny Good Beery; married Adaline Hohf at Mt. Morris, Ill., June 20, 1888; one son, one daughter. United Ch. of B., Huntingdon, Pa., 1878. Student Juniata College, 1887-1882, B. E. Teacher public schools, Ohio, 1873-1875; music in Juniata College, 1878-1908; music classes and institutes in many states for 25 years. Compiler Brethren Song Book; co-editor songbook for Juniors and Primaries; co-author *History and Message of Hymns*. Has made a great contribution in writing music and in leading music in local, district and General Conferences. Long-time proofreader.

Bonsack, Charles D.—1870-

Born Westminster, Md., March 11; son David D. and Catharine Roop Bonsack; married Ida A. Trostle, Dec. 16, 1891; two sons, three daughters. United Ch. of B., 1888; minister, 1892; elder, 1906. Educated through special studies in languages, Bible study and wide reading. Farmer, 1893-1903. Evangelist, 1903-1906, 1918-1920. Pastor, Washington, D. C., 1906-1909; pastor and teacher Blue Ridge College, 1909-1912; vice president and manager same, 1912-1917. Member General Mission Board, 1906-1921; secretary same, 1921-1941. Author, *Sharing Observations*, 1935. Traveled in interest of missions: Europe, 1907; Africa, 1928; around world, 1926-1927, 1934-1935.

Bowman, Rufus D.—1899-

Born Jan. 23, Dayton, Va.; son Benjamin F. and Mary Elizabeth Bowman; married Eva Margaret Craun, June 1925; three children. United Ch. of B., 1910; minister, 1919; elder, 1926. Student Bridgewater College, 1919-1923, A. B.; Yale Divinity School, 1927, B. D.; Bridgewater College, 1937, D. D. Pastor:

First Church, Roanoke, Va., 1926-1929; Washington, D. C., 1934-1937. Secretary Board of Christian Education, 1929-1934; president Bethany Biblical Seminary, 1937—.

Boyer, Allen—1819-1906

Born Union (now Snyder) County, Pa., March 29; son John Reinhart and Anna Maria Sehambach Boyer; married Leah Jordan, Feb. 16, 1840; eleven children. United Ch. of B., 1836; installed deacon, 1841, by Eld. John Kline; minister, 1862; elder, 1901. His father, a Lutheran, and mother, German Reformed, had dedicated him to the Lutheran ministry. Because they were poor Allen was hired out to Eld. Isaac Myers of Buffalo Valley church, Pa., at six dollars a month when he was sixteen. Thus he was led into the Church of the Brethren. The Boyers drove through from Pennsylvania to Lena, Ill., being on the way from May 19 to June 21, 1846. One horse was their own; the other was borrowed from Dr. Voight, who arrived the following season. We are indebted to Boyer for the preservation of church publications, many of which are now housed in the Brethren Publishing House.

Brandt, Harry Alonzo—1885-

Born Harlan, Iowa, Feb. 6; son Christian Jacob and Sarah Flora Yoder Brandt; married Mary Ellen Daggett, Oct. 4, 1917; two sons and two daughters. United Ch. of B., 1904; minister, 1905; elder, 1917. Student Covina, Calif., H. S., 1905; Bethany Bible School, 1907-1910; Pomona College, 1910-1914, A. B.; fellow in economics, Yale University, 1916-1917. Teacher economics, Pomona College, 1914-1916. Several years bank clerk and rancher. Editor *Scribblers' Magazine* (Pomona College publication), 1915; book editor, B. P. H., 1917-1919; assistant editor *Gospel Messenger*, 1924—. Author *The Widowed Earth*, 1916; *The Conquest of Peace*, 1930; *Christopher Sower and Son*, 1938; *Meet Henry Kurtz*, 1941.

Brubaker, Daniel E.—1841-1916.

Born on March 26 in Washington County, Tenn. United Ch. of B. in Story County, Iowa, 1859; minister, 1863, Pine Creek, Ill.; elder, 1876 in Iowa. Married twice. Settled at Mt. Morris, and served as pastor for Milledgeville congregation, 1907-1909.



Did mission work in Toronto and Wisconsin. Appointed member General Mission Board when organized in 1880. Nature student, especially interested in bees.

Brubaker, Leland S.—1899-

Born Nov. 6, Merced, Calif., son John S. and Emma Fisher Brubaker; married Marie Woody, June 4, 1921; three sons. United Ch. of B., 1911; minister, 1920; elder, 1929. Student La Verne College, 1918-1922, A. B.; University of Southern California, 1928, A. M.; Bethany Biblical Seminary, 1923-1924; Kennedy School of Missions, 1940; La Verne College, 1941, D. D. Pastor Covina, Calif., 1928-1936; director, B. Y. P. D., 1936-1940. Traveled with mission deputation to foreign fields, 1934-1935; in Europe, 1938; in China and Japan, 1940. Marie is the daughter of Isaac J. and Harriett J. Conner Woody. United with Ch. of B., 1912. Attended Bethany Biblical Seminary, has an A. B. from La Verne College, taught in La Verne Academy, 1921-1923 and religious education in Elgin, Ill., public schools, 1939—. They were missionaries to China, 1924-1927.

Brumbaugh, Aaron J.—1890-

Born Hartville, Ohio, Feb. 14; son Francis and Frances Gehman Brumbaugh; married Ruth Sherrick, May 31, 1914; one son, one daughter. United Ch. of B., 1907; minister, 1922. Student Hartville high school, 1904-1908; Mt. Morris College, 1910-1914, A. B.; University of Chicago, 1917-1918, A. M.; 1928, Ph. D.; LL. D., Albion College, 1938; Manchester College, 1941. Teacher in high school 1908-1910, 1914-1915; Mt. Morris College, 1915-1917, 1918-1921; president 1921-1925. Dean in University of Chicago, 1927—. Author of a number of treatises on various educational subjects.

Buck, John W.—1849-1938.

United Ch. of B. at the age of fifteen; deacon, 1900; member mission board, 1896-1905. Substantial member of Franklin Grove congregation.

Buck, Oliver D.—1877-

Born at Franklin Grove, Ill.; son John W. and Matilda Dierdorff Buck; married Anna Stutsman of Kansas; one son and one daughter. United Ch. of B., 1893; minister, 1900; elder, 1908.

Student Franklin Grove schools, Mount Morris College, McPherson College and Bethany Bible School. Has been elder of Franklin Grove church since 1914 and was part-time pastor from 1914 to 1934; member district mission board and its successor since 1916 and treasurer for twenty-one years.

Butterbaugh, Andrew G.—1891-1928.

Born Maryland, Ill., Dec. 10; son Daniel and Margarette L. Boyd Butterbaugh; married Bertha Bell Lehman, daughter of Ira and Mary Trostle Lehman, June 2, 1915; she was born June 19, 1893, and died Feb. 20, 1931. Andrew entered the ministry in 1913. Student Mount Morris Academy and College, 1908-1911, 1913-1915, 1917-1919, A. B.; Bethany Bible School, 1915-1917; teacher, Mount Morris College, 1917-1919. They went as missionaries to India in 1920. At the father's death in 1928 the mother returned to the States with the six children.

Clair, Aaron L.—1866-1911.

Born near Lena, Ill., July 25; son Preston and Mary Clair; married Elizabeth Albright, June 16, 1902; six children. Entered Mt. Morris College in 1889 and completed the business course. In 1893 he became business manager of the college and principal of the business department. In 1904 he resigned his position because of failing health and located at Willard, Wisconsin, planning to found a new settlement. He met with a tragic accident on March 23, 1911, which caused his death. He was called to the ministry in 1900 and was ordained elder in 1904.

Cover, S. L.

Born Masontown, Pa.; son John C. and Mary Bucklew Cover; married Dulcie L. Williams of Canton, Ill.; three children. Student Canton and Lewiston high schools, Ill.; Manchester College, 1919-1921; Bethany Bible School four years. Taught public school seven years. Pastor for thirty years in all: Ottumwa, Salem, Mt. Etna, Iowa; West Manchester, Roann, Pleasant Dale, Logansport, Ind.; Marion, Ohio; Franklin Grove, Ill., 1938—Mrs. Cover has taught in camps for sixteen years.

Cripe, Henry J.—1840-1924.

Born in Indiana; married Rebecca J. Weaver, 1861. Settled

in Door County, Wis., 1893, at Chippewa Valley, 1898. He was an outstanding Christian in the community. Their children and grandchildren are a considerable part of the Chippewa Valley congregation, and are responsible for much of its work.

Crouse, Alma—1846-1929.

Born in Chester County, Pa.; daughter Daniel Crouse. Came with the Rittenhouse party to Carroll County, Ill., 1854. Cared for her parents in their declining years. Did mission work in Waterloo, Iowa, and Springfield, Ill. Spent her last years in the Home at Mt. Morris.

Crouse, Jacob Harrison—1837-1929.

Born in Chester County, Pa.; son Daniel Crouse. Accompanied his parents to Illinois in 1854 and spent the rest of his life on the Crouse homestead near Hickory Grove church. Married Barbara, daughter of Paul Wetzel, in 1872. Both united with the church in 1865. Called to the ministry in 1878; ordained elder in 1900 and followed George D. Zollers as elder of Hickory Grove.

Culler, David D.—1865-1915.

Born Clay City, Indiana, Nov. 11; son David and Anna Harstine Culler; married Mina Hoover of Chatham, Ohio, Aug. 1, 1896; two sons, three daughters. United Ch. of B., 1885; minister 1895; elder, 1904. Student Mt. Morris College, 1889-1893; De Pauw University, 1893-1896, Ph. B.; University of Mich., 1901-1902, A. M.; University of Denver, 1902-1904, Ph. D. Teacher rural school, 1886-1889; Mount Morris College, 1896-1900 and 1904-1915; president Smithville Academy, 1900-1901; Golden, Colo., H. S., 1902-1903; principal grade school, Sterling, Colo., 1903-1904; member Mt. Morris College management, 1904-1915, and business manager for nine of these years. Known for his ready flow of language and oratorical ability. Died on Dec. 3.

Culp, Clyde M.—1890-

Born at Middlebury, Ind., Dec. 18; son of Cornelius and Anna Culp; married Clara Ecker, May 25, 1915; two sons. United Ch. of B., 1902. Graduated Manchester Academy 1913 with diploma and also commercial teacher's diploma. Called from bank in 1917 to become secretary of Brethren Publishing House; in 1920



to financial department of General Mission Board; in 1921 became treasurer of said Board and so continues. He is also treasurer of the Council of Boards and of Men's Work and handles all funds of Brethren Service Committee.

Davis, C. Ernest—1893-

Born Jan. 23, near Lawrenceburg, Tennessee; son Charles W. and Linna Worster Davis; married Grace Heisel of Empire, Calif., June 29, 1915; five children. United Ch. of B., 1901; minister, 1911; elder, 1917. Held pastorates in Chico, Patterson and S. Los Angeles, Calif., in Wenatchee, Washington, and in Independence, Kans. Student La Verne College, 1910-1913; Siskiyou Junior College, 1916-1917; La Verne College, Bible, 1919-1920, B. S. L. Three years principal grammar schools; president, Mt. Morris College, 1929-1932; teacher and field representative of McPherson College, 1936-1938; president La Verne College, 1938—. He is at home in the pulpit and was moderator of the Annual Conference of the Church of the Brethren in 1941.

Davis, Ed—1862-

Born in Iowa; son David and Amelia Davis; married Adelia Belden of Wisconsin; they united Ch. of B., 1897, and he was elected deacon two months later; ten children. Active in Sunday school and all church avenues; used to drive six miles to church in all kinds of weather and always on time.

Delp, Jacob—1838-1922.

Born in North Hampton County, Pa., and died at Yellow Creek, Ill., Dec. 20. After the death of his father Jacob settled with his mother in the Nimishillen congregation in Ohio and grew up in the home of Daniel Fry, whom he accompanied to Illinois in 1848. Married Nancy Fry in 1853. Chosen minister in about 1871 and ordained in 1905. He was known for the way in which he blended the words and tunes when he lined hymns.

Dierdorff, Andrew.

This Andrew was the father of Daniel. He was already a minister when he came west and settled in Lee County, Ill., in 1855. He was advanced to the eldership in 1858 and put in charge of Rock Creek congregation in 1860, a position which he held until his death in 1877. As elder of the local church it fell to his lot to appoint the members of Standing Committee in 1865.

Eby, David B.—1851-1940.

Born Huntingdon County, Pa., May 10; son Enoch and Hettie Howe Eby; died Olympia, Wash., Feb. 2; married Hannah Studebaker in 1874. Minister, 1874, Waddams Grove; moved to Yellow Creek; elder, 1881; elder of Yellow Creek 17 years. Settled at Sunnyside, Wash., 1898. A good preacher and wise counselor.

Eby, Enoch—1828-1910.

Born in Juniata County, Pa., Nov. 15; son Jacob and Susanah Myers Eby; married Hettie Howe, Nov. 19, 1847; three sons and five daughters; the mother died in 1863; married Annie Gilfilen (nee Lauver) March 10, 1864. United Ch. of B., 1845, Augwick congregation; minister, 1851; elder, 1864. Attended 39 Annual Meetings and moderated eleven. Taught school in Pennsylvania and Illinois. Came to Illinois in 1855. Member General Mission Board, 1880-1884, 1893-1898; served as its first chairman. Though he had always felt he would be called to the ministry he found it difficult to accept the call because he considered himself unworthy of such a calling. He was one of the outstanding Brethren preachers of his day. His musical and oratorical voice along with his deep emotion and sincerity added power to his words and caused his message to touch the hearers. He and Daniel Fry with their companions were sent to Denmark in 1877 to help Bro. Hope in his work. Died April 26.

Eckerle, Franklin P.—1863-1937.

Born near Richmond, Ind.; son Leopold and Mary Jane Malory Eckerle; married Etta Arnold, Lanark, Ill., Dec. 24, 1891; one daughter; married Ada Gnagey, West Milton, Ohio, Nov. 12, 1912; one son. Entered Mt. Morris Academy, 1883, and completed the course. Teacher public schools seven years. United Ch. of B., 1880; minister, Lanark, 1901; elder, 1907; in charge of Lanark congregation, 1922-1937; also served as elder of other congregations. Bank teller for 28 years.

Eisenbise, Allie—1866-

Born April 30, Goshen, Ind.; daughter John S. and Lucinda Stutsman; married Clinton S. Eisenbise, Feb. 10, 1887; one son. United Ch. of B., 1877; minister, 1912, Beatrice, Nebr. Went west in covered wagon, 1882. Husband and son, Forest, called to min-

istry on tie vote, Beatrice, 1914. Graduate Bethany Biblical Seminary. District secretary of Nebr.; pastor, Springfield and Champaign, Ill.; teacher in Chinese Sunday school, Chicago, six years.

Eisenbise, Forest Sard—1895-

Born Longmont, Colo., March 24; son Clinton S. and Allie Stutsman Eisenbise; married Grace Leah Bubb, Astoria, Ill., June 20, 1918; two daughters. Graduate Mt. Morris College, A. B., 1918; B. D. Bethany Biblical Seminary, 1926. United Ch. of B., 1907; minister, 1914; elder, 1922. Pastor, Chicago, 1924-1925; Lanark, 1925-1931; Pasadena, Calif., 1931-1937; Fresno, Calif., 1937-1940. Relief work in China, 1940-1941; B. S. C. Pacific Coast representative for refugee placement, 1941—.

Eisenbise, William H.—1849-1929.

Born Elkhart County, Ind., Aug. 27; son Peter and Julia Ann Eisenbise; married Margaret Myers, June 28, 1869. United Ch. of B., 1866; minister, 1878, Yellow Creek; elder, 1891; long-time elder Arnold's Grove. Preached 169 funerals.

Emmert, John J.—1833-1893.

Born in Washington County, Md.; son Joseph and Elizabeth Hershey Emmert; came to Carroll County, 1846; married Ase-nath Beashore of Lena, Ill., Sept. 12, 1861; married Catherine A. Zollers, of Pennsylvania, 1870; one son and one daughter, Mary, pioneer missionary to India; married Ida Buck, Pine Creek, Ill., 1884. United Ch. of B., 1849; minister, 1864; elder, 1869, and at once given charge of Arnold's Grove. He was quiet, sincere and strict in discipline. His great contribution to the district was his brief diary which he kept, with the exception of one year, from 1857 to 1893, the year of his death. This diary has proved a great source book in writing the district history. Forgotten for a half century, it came to light at a critical time. He was district meeting writing clerk from 1874 to 1884. His minutes written in fine hand are extant. His daughter, Mary Emmert Stover, has kindly "loaned" both the diaries and these minutes to the J. H. Moore Library at the Brethren Publishing House.

Emmert, Joseph—1782-1862.

Born in Pennsylvania; went with parents to Washington



County, Md., 1798; son John Leonard and M. Catherine Emmert. Rode to Carroll County, Ill., in 1842. Founder of Franklin Grove congregation, 1845, and largely the builder of the first meeting-house in the district. Undoubtedly the organizer of Arnold's Grove in 1842. At his own expense attended Annual Meetings from 1852 to 1858 and was a member of Standing Committees during those years. Preached at Naperville and other places. His son-in-law, Christian Lahman, was the ancestor of the Franklin Grove Lahmans.

Emmert, Michael—1814-1883.

Born in Maryland, March 14; came to Ogle County, Ill., in 1860 and settled six miles northwest of Mount Morris. He was called to the ministry and ordained before coming west. Elder of West Branch from 1868 to 1881. When the Old Order movement disturbed the church he resigned as elder. He was the grandfather of Michael Wolf Emmert, long a teacher in Mt. Morris College.

Emmert, Michael Wolf—1870-1931.

Born near Mt. Morris, March 2; son Theodore and Catherine Wolf Emmert; married Mary Elizabeth Myers of Yale, Iowa, Aug. 3, 1899; two sons and three daughters. United Ch. of B., Panther Creek, Iowa, 1888; minister, 1894; elder, 1902. Student Mt. Morris Academy, 1888-1894; Des Moines College, 1896; Coe College, 1897; Divinity School, University of Chicago, 1903; Mt. Morris College, 1909, A. B. Teacher rural schools two years; Mt. Morris Academy, 1900-1903; dean Bible department, 1904-1922; D. D., 1917; financial agent several years. His great work was teaching the Bible and turning his students into channels of Christian work.

Esbensen, Niels—1891-

Born Morso, Denmark; son Kresten and Nielsen Esbensen; educated in Danish schools. United Ch. of B., 1906; minister, Plattsburg, Mo., 1919. Came to Thief River Falls, Minn., 1913. In 1915 he married Maren Christena Bendsen who came to America in 1914. Her grandmother, Anna Marie Overgard, was one of the first members in Denmark. They spent one year at Bethany Bible School and four years as missionaries in Den-

mark. Returning to America he became a salesman for awhile. Pastor: Freeport, Ill., 1928-1937; Empire, Calif., 1937—.

Eshelman, Matthew M.—1844-1921.

Born in Mifflin County, Pa., Sept. 1; son Andrew and Leah Aurand Eshelman. Enlisted twice in the Civil War. Taught school several years. Married Lizzie Best, Oct. 25, 1865; four daughters and four sons. United Ch. of B. in Christian County, Ill., 1873; minister, 1878; elder, ——. While yet a layman he became active in the Cherry Grove, Ill., congregation; wrote much and promoted the Danish mission. With J. H. Moore and J. T. Myers founded the *Brethren at Work* in 1876. He was author of *Our Faith Vindicated, Sabbathism, True Vital Piety, Two Sticks, The Open Way to the Book of Revelation, and Operations of the Holy Spirit*. He was a promoter of McPherson College, Lordsburg College and Berean Bible School. In fact, he was a born promoter, a born teacher, a born writer, but never a financier.

Felix, Joseph B.—1846-1926.

Born at Pyrmont, Ind.; married Hannah Weaver, May 20, 1866. Came to Door County, Wis., 1894, and were charter members Greenwood church; to Clark County, 1899, and were charter members Worden church. Meetinghouse and cemetery on their farm. Main stays of Worden. At their golden wedding 170 descendants were present.

Fike, Clarence B.—1905-

Born in Preston County, W. Va.; son Phineas and Sarah Fike; came to Missouri 1906; married Clara L. Jarboe of Mo., Oct. 23, 1927. Student: finished high school by correspondence; Morton College; Y. M. C. A. College. United Ch. of B., 1918; mission worker in Chicago; pastor Freeport, Ill., 1939—.

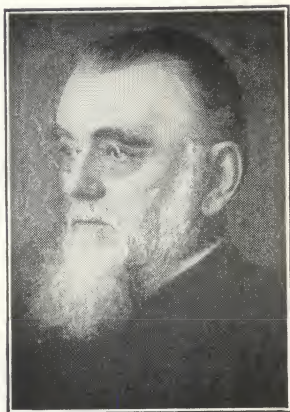
Flory, Ezra—1870-1940.

Born near Phillipsburg, Ohio, Jan. 5; son John and Millie Younce Flory; married Emma Brumbaugh, 1893; two daughters; married Martha V. Brumbaugh, March 15, 1905; two sons. United Ch. of B., 1889; minister, 1901; elder, 1910. Student Bethany Bible School, 1907-1908, 1911-1914, 1916-1918, B. S. L. and B. D., 1916; Hartford School of Religious Pedagogy, 1914-1916, Pd. B.;

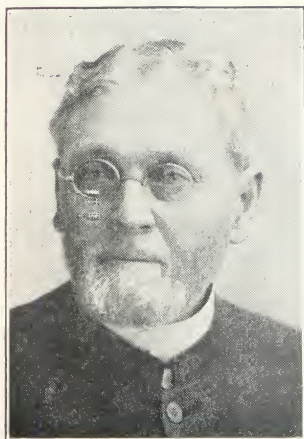
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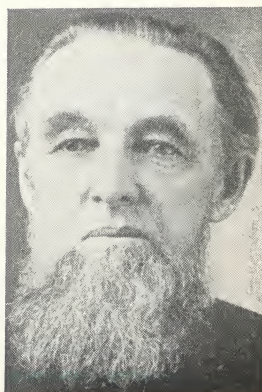
J. H. Moore



D. L. Miller



M. M. Eshelman



Joseph Amick





H. A. Brandt



Edward Frantz



Maud Newcomer



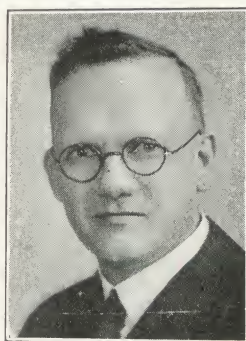
Ruth Shriver



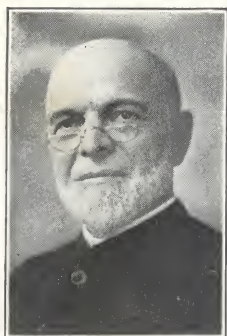
Edith Barnes



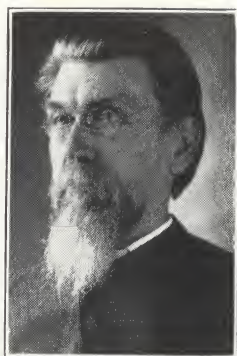
R. E. Arnold



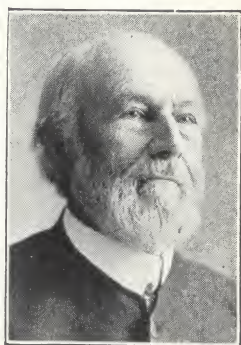
E. G. Hoff



E. S. Young



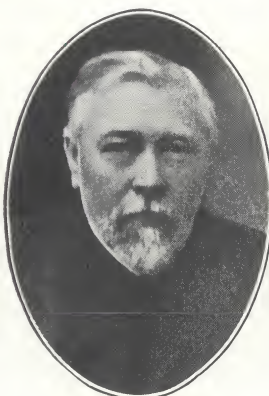
J. G. Royer



S. Z. Sharp



J. E. Miller



D. D. Culler



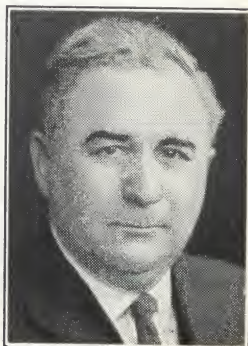
M. W. Emmert



J. S. Noffsinger



L. S. Shively

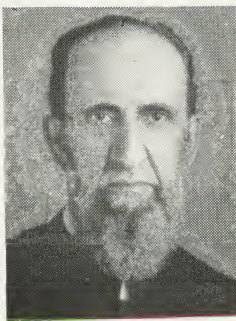


W. W. Peters

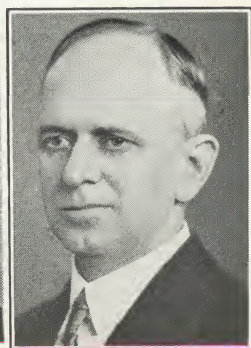




John Heckman



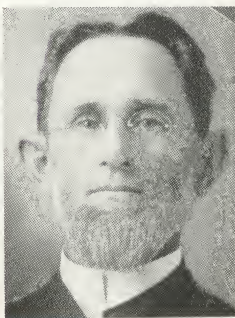
P. R. Keltner



E. M. Studebaker



J. H. Crouse



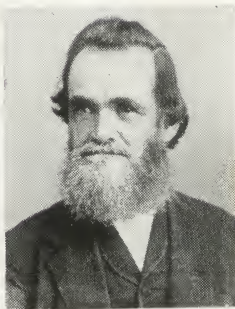
David A. Rowland



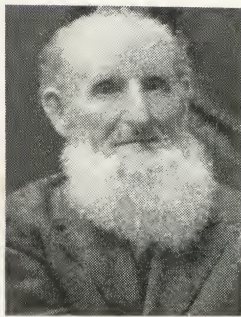
Daniel R. Price



Mollie Barton

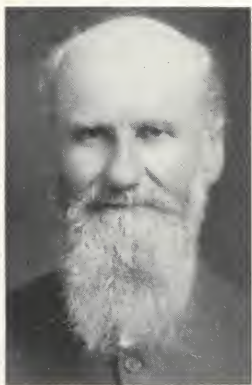


Henry Broad

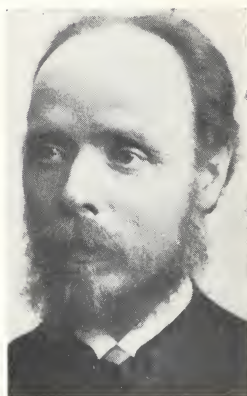


Joseph Felix

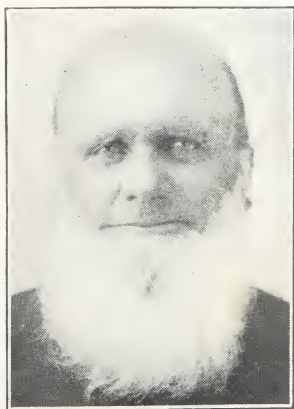




George D. Zollers



Christian Hope



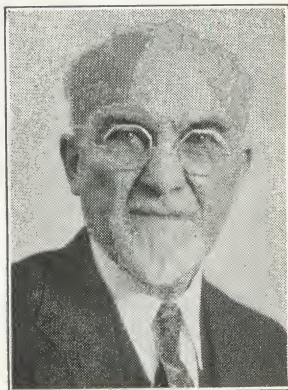
Enoch Eby



Julia Ann Fry



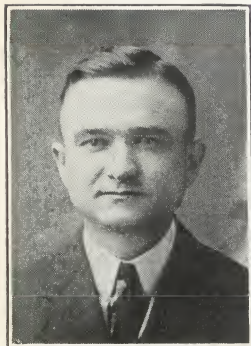
Galen B. Royer



Charles D. Bonsack



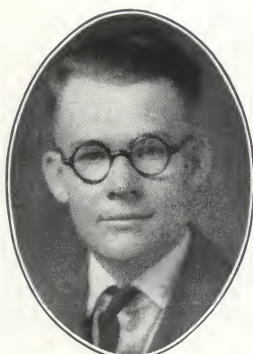
J. H. B. Williams



C. M. Culp



H. Spenser Minnich



Clarence Heckman



Bertha Lehman



Butterbaugh Andrew Butterbaugh



Kathryn Garner



Mae Wolf Miller



Ruth Royer Kulp



Quincy Holsopple



Kathren Royer Holsopple

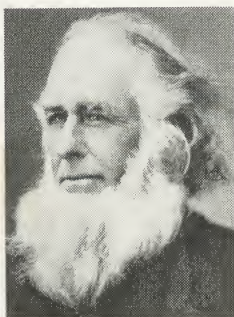


B. F. Summer





Samuel H. Baker



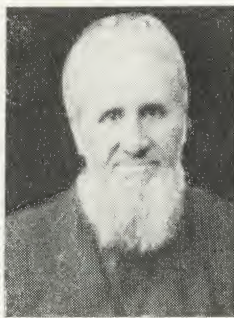
George W. Studebaker



Henry Baker



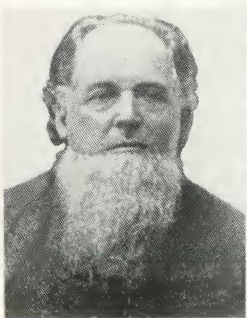
Ed Davis



Henry Cripe



O. W. Henderson



Almon Mock



Marvin F. Williams



John Yoder



O. D. Buck



Grover L. Wine



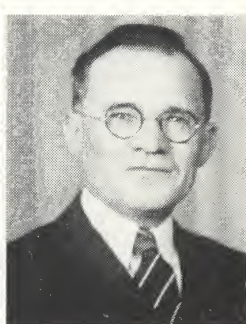
C. C. Price



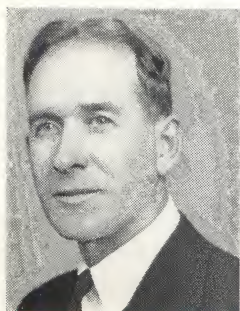
Kenneth C. Bechtel



Foster B. Statler



William E. Thompson



E. Wayne Gerdes



Merle R. Hawbecker



J. F. Burton





W. B. Stover



Mary Stover and Grandchildren



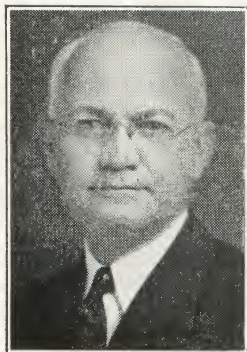
M. R. Zigler



Anetta Mow



Leland S. Brubaker



H. L. Hartsough

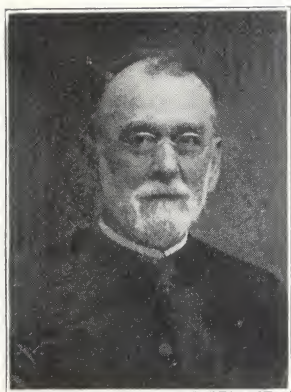


D. L. Forney



D. D. Funderburg





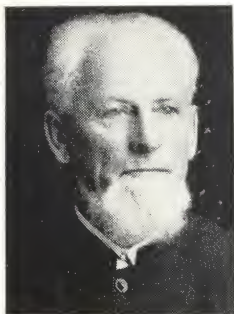
W. R. Miller



William Lampin



Warren and Elizabeth Lehman



Henry Hoak



G. H. Van Dyke



D. B. Senger



Mrs. G. H. Van Dyke



Mrs. D. L. Miller



Flora E. Teague



Mrs. R. D. Bowman



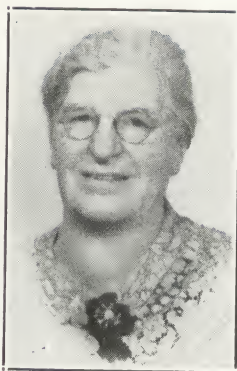
Mattie Lear



Sarah Garber Lutz



Jennie Hoak

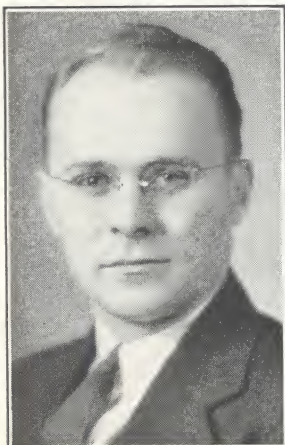


Mrs. Allie Eisenbise



Mrs. John M. Price





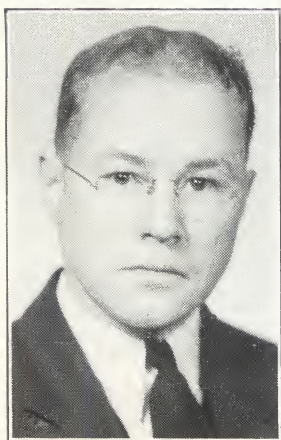
Earl H. Kurtz



O. B. Maphis



E. M. Hersch



Ora W. Garber



Adaline Hohf Beery

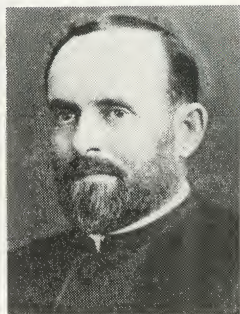




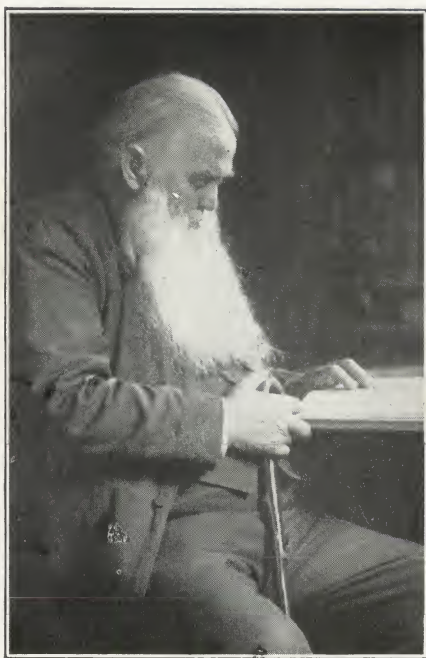
A. J. Brumbaugh



C. E. Davis



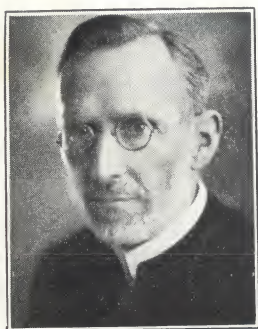
C. W. Lahman



Lemuel Hillery



William M. Beach



A. C. Wieand



E. B. Hoff



J. W. Lear



Eva Trostle



D. W. Kurtz



Rufus D. Bowman

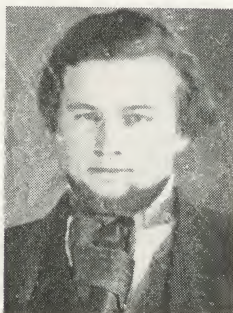


W. W. Slabaugh

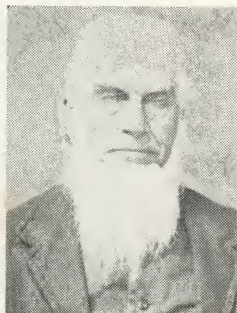




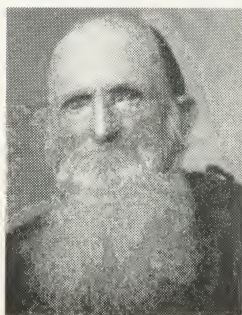
John J. Emmert



Samuel Lehman, Sr.



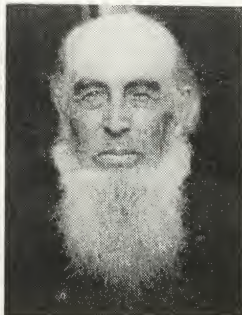
Christian Long



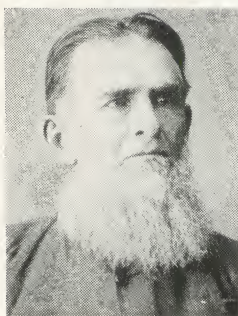
William Horning



Henry Martin



Jacob L. Myers



Samuel Studebaker

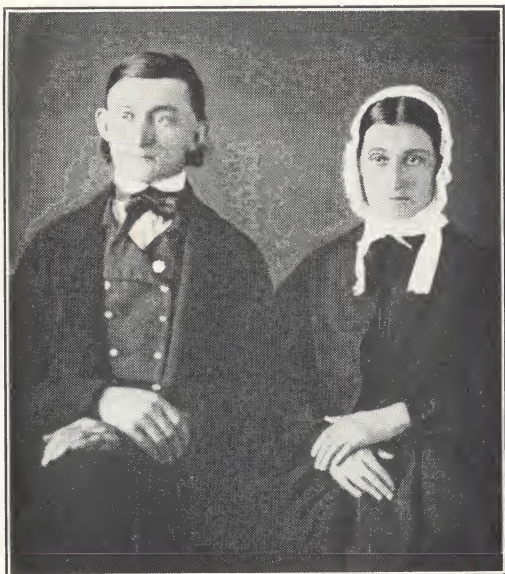


John D. Lahman



Joseph C. Lahman





Daniel Sheller and Catherine Strickler. First  
Brethren Couple Married in Northern Illinois—  
August 1842



Left: Sarah Myers, wife of Eld. Isaac Myers.

Center: Lydia Lutz, wife of Eld. A. H. Lutz and mother of Ezra Lutz.

Right: Elizabeth Lutz, wife of Deacon Isaac Lutz and grandmother of Dr. J. W. Fox, India.

These three women were full sisters and lived in the Waddams Grove congregation.



Annual Meeting, Lanark, Ill., 1880



West Branch Meetinghouse, Built 1860-1862



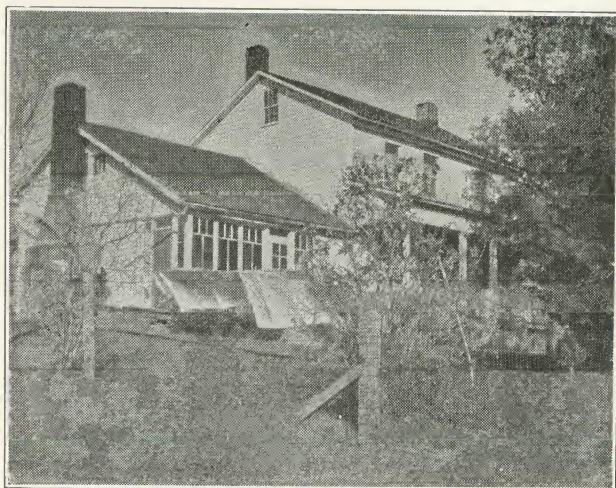


Yellow Creek Meetinghouse, Built 1858





Silver Creek Meetinghouse, Built 1868



Log House Built by John Fridley, 1840. Later Enlarged  
and Sided

Manchester College, 1918, A. M.; Southern School of Divinity, 1929, D. Th. Teacher, Bethany Bible School, 1913, 1916-1920. Secretary General Sunday School Board, 1920-1928. Author of *Character Stories* and *Bible Outlines*. Pastorates: Sterling, Ill., 1907-1912, 1934-1935; Huntington, Ind., 1928-1931; Rodney, Mich., 1939. He was an indefatigable worker, delivered 7,084 sermons and left more than 1,100 sermon outlines.

Forney, Edmund—1838-1926.

Born in Somerset County, Pa., April 5; son Michael and Rachel Horner Forney; married Elizabeth Hershey, Polo, Ill., April 24, 1862; two daughters and seven sons, three sons dying in infancy. United Ch. of B. about 1860; minister, 1865; elder, 1873, at which time he began his 36-year charge of Pine Creek congregation. Attended 25 Annual Meetings and served on Standing Committee seven times. Moved to California in 1900, where he continued active in the ministry for some years. Died Nov. 26, at La Verne.

Forney, John—1815-1895.

Born in Somerset County, Pa., April 25; married Eva Horner; five children; married Ellassanna Stahl; fourteen children. United Ch. of B., 1833; minister, 1856; elder, 1870. Came to Polo, Ill., in the late fifties; to Falls City, Nebr., 1869. In 1873 he distributed food and clothing sent from Northern Illinois for Nebraska and Kansas sufferers. In 1846 he became interested in medicine, read medical books and long practiced medicine along with his preaching. For a time lived between Lanark and Brookville. Memorized great portions of the Bible, was a keen thinker and had a personality all his own both in the pulpit and out of it. Traveled and preached extensively in Kansas, Nebraska and Missouri after leaving Illinois.

Forney, J. Clyde—1891-

Born Abilene, Kans., Oct. 29; son Benjamin and Margarette Patton Forney; married Ruth Frantz Brubaker, June 8, 1920; three children. Student Bethany Biblical Seminary, 1911-1913; McPherson College, A. B., 1919; Yale Divinity School, B. D., 1923. Fieldman, Southwestern Kans., 1914-1918; Northeastern Kans., 1918-1920; minister, 1914; elder, 1935; pastor (Baptist church), Stepney, Conn., 1920-1923; Lanark, Ill., 1923-1925; South

Bend, Ind., 1925-1934; Elgin, 1934—; manager, C. P. S. camp, Lagro, Ind., 1941.

Frantz, Edward—1869-

Born near New Carlisle, Ohio, June 21; son Henry and Sarah Jane Leedy Frantz; married Effie Wine, Dec. 24, 1890; one son, two daughters. United Ch. of B., 1882; minister, 1891; elder, 1897. Student, New Carlisle H. S., 1882-1885; Bridgewater College, 1886-1890; Ohio Northern University, 1890, A. B.; 1893, A. M.; University of Chicago Divinity School, 1892-1895; one quarter, 1898; two quarters, 1908; McPherson College, 1914, D. D. Teacher McPherson College, 1890-1892; 1895-1902; president, 1902-1910; president La Verne College, 1914-1915. Ranching to recover health, Calif., 1910-1914. Editor *Gospel Messenger*, 1915—.

Fridley, John—?-1877.

John Fridley and wife came to Mt. Morris, Ill., in 1838, being among the earliest Brethren to settle in northern Illinois. They bought the Judge Ford tract of land and erected a log house which has been enlarged and remodeled and is still in fine state of preservation. Mrs. Fridley was a sister of Catherine Long, wife of Eld. Jacob Long of West Branch, and of Elizabeth Long, wife of Daniel Long, and grandmother of D. L. Miller.

Fry, Daniel—1806-1881.

Born March 9; died Dec. 9; married three times. Brought his family from Stark County, Ohio, to Stephenson County, Ill., 1848. That same year Yellow Creek congregation was organized and he was placed in charge, a position he held until his death. He was considered a father in Israel by all. At the age of seventy-one he was sent to Denmark to help organize the Church of the Brethren.

Fry, Julia Ann—1814-1893.

Born in Armstrong County, Pa.; died near Mt. Carroll in the home of her son, William H. Eisenbise, May 19. In 1848 she united with the Church of the Brethren. When quite young she and her mother were captured by the Indians but were rescued by the settlers. She was a niece of President James Buchanan. She was of Scotch-Irish descent. Her mother, older sister and



President Buchanan were the only relatives she remembered ever seeing. She had a keen mind, a retentive memory and unusual descriptive powers. She entertained her friends for hours in relating incidents that occurred when she accompanied her husband, Daniel Fry, to Denmark. She may be considered one of the great women in the Church of the Brethren of Northern Illinois.

Funderburg, Drue D.—1889-

Born New Carlisle, Ohio, Sept. 8; son William H. and Carrie Dresher Funderburg; married Forest Ethel Denlinger, May 11, 1913; two daughters. United Ch. of B., 1903; minister, 1911; elder, 1918. Student New Carlisle H. S., 1903-1907; Manchester College, 1914-1917, A. B.; Bethany Bible School, four quarters, 1911-1913; 1919-1921, B. D.; graduate student Northwestern University and Garrett Biblical Institute, 1921-1922, summer 1925; University of Chicago Divinity School, summer 1927. Teacher practical theology Bethany Bible School, 1922-1930. Pastor Troy, Ohio, 1917-1919; Rockford, Ill., 1930-1936; toured Europe, 1924; field executive Northern Illinois and Wisconsin, 1929—; director adults, 1936—; twice on Standing Committee.

Furrey, George W.—1867-?

Born Monticello, Ind., July 4; son of Jacob and Sarah Fisher Furrey; married Martha Hershey, Mt. Morris, Ill., Aug. 27, 1897. United with Ch. of B., 1897; minister. Student high school, 1888-1889; Harper Normal School, 1900-1902. Mt. Morris Academy and College, 1894-1897; University of Michigan, 1897-1899, Ph. B., and A. M., 1911. Teacher Mt. Morris College, 1899-1909; Northwestern Academy, 1909-1916; high schools 1916 till time of his death. Member Mt. Morris College management, 1904-1909.

Garber, Ora W.—1903-

Born at Hanfield, Ind., May 5; son D. B. and Della Tinkle Garber; married Alice Stebbins, May 30, 1928; one son. United Ch. of B., 1912; minister, 1922; elder, 1933. Student, Manchester College, A. B., 1927; Hartford Theological Seminary, B. D., 1930 and S. T. M., 1931. Pastor: Monitor, Kans., 1931-1935; Polo, Ill., 1935-1937; Des Moines Valley, Iowa, 1937-1939. Literary editor, 1939—.

Garber, Samuel—1806-1874.

Born in Augusta County, Va.; married Mary Long, Nov. 10, 1844. Came to Ogle County, Ill., 1846. Lived in Tenn., 1834-1846, where his first wife died. Minister, Knob Creek, 1834. Elder of West Branch, 1860-1868, when the family moved to Iowa, where he died in Marshall County. While in Tennessee in the fall of 1858 he was asked to preach from Isa. 58: 6. A crowded house greeted the preacher, among the throng being the sheriff and other officers and many other Southerners. After the sermon Garber was arrested and asked to appear in court at once. He refused to do so on Sunday but agreed to any other day. The sheriff knew Garber well and respected him. He was so moved that he could not sign the papers so asked another to sign for him. Before the case was called Garber, on the advice of friends, left the state. Friends throughout the brotherhood contributed the necessary funds to pay his fine. Garber's sister, Elizabeth, had married into the Nead family, who owned slaves and three of the Neads were in the Confederate army. This tells why there was such excitement about that sermon.

Gerdes, David E.—1864-1934.

Born in Whiteside County, Ill., Dec. 26; son of Henry E. and Rebecca M. Gochenour; married Rebecca Bechtold, June 8, 1888. United Ch. of B., 1883; minister, 1890; elder, 1916; elder of Rock Creek, 1916-1918, 1920-1934. His entire life was spent within the bounds of the Rock Creek congregation.

Gerdes, E. Wayne—1882-

Born in Whiteside County, Ill.; son of David E. and Ellen Bechtold Gerdes. Completed Mount Morris Academy and two years of college; also student Bethany Bible School. United Ch. of B., 1898; minister, 1916; elder, 1931. Married Viola Eisenbise, Sept. 13, 1922. Viola was born in 1882 and baptized in 1904. Student Bethany Bible School, 1912-1916; Lewis Institute, 1917; Mount Morris College, 1918, A. B.; Bethany Bible School, B. D., 1921. She had been a mission worker at Hastings Street Mission before her marriage and after marriage her husband and she had pastoral charge of the same for twelve years. He has been pastor at West Branch since 1937.

Gerdes, Galen G.—1893-

Born Jan. 7, Rock Creek, Ill.; son David and Ellen Bechtold Gerdes; married Iva Fike of Mo., Sept. 2, 1923. Student: graduate Mt. Morris Academy; one year pre-medical, Lewis Institute. Served as C. O. in medical corps during World War. Minister, 1936; elder, 1937; pastor, Yellow Creek, Ill., 1938—.

Haldeman, Samuel—1820-1914.

Born Montgomery County, Pa., Oct. 25; married Harriet Horning, Aug. 14, 1842. Both united with Indian Creek Ch. of B., 1840; minister 1847; came to Rock Creek in 1863 and was ordained elder about 1866-67. Moved to West Branch, 1883-84 and to Morrill, Kans., 1887. Died at Reedley, Calif., July 29, 1914.

Harrison, Stephen J.—

Came to Lanark, Ill., 1878, and entered office of *Brethren at Work*; one of the editors a short time; married Loretta Rowland, daughter of Isaac Rowland; minister, 1880; active in pulpit for some years. Later transferred membership to Brethren Church; went west to Washington where he spent his last years in colonization efforts.

Hauger, Jacob S.—1805-1887.

Born Somerset County, Pa., Oct. 26; married Catherine Yowler, May 4, 1829. Active in Reformed Presbyterian Church till 1834 when both became members of Ch. of B.; minister, 1835; elder, 1854. Lived Waterloo, Iowa, 1864-1873; Milledgeville, Ill., 1873-1883; Updyke, Ill., 1883, till death Aug. 13, 1887. Often called on for funerals, of which he conducted 239, and for weddings, at which he officiated to the number 113. He practiced medicine until the state law required a license.

Hawbecker, Charles—1848-1910.

Born in Franklin County, Pa.; son Peter and Nancy Hawbecker; came to Franklin Grove, 1875; married Mary Lehman Buck; two daughters. Active in church as deacon; member district mission board, and secretary, 1899-1908; member General Mission Board, 1888-1891.



Hawbecker, Merle—1905-

Born Lanark, June 15; son Aaron and Mary Myers Hawbecker; married Cora Stauffer, June 12, 1929; two children. Student Lanark H. S.; Mt. Morris College, 1928, A. B.; graduate student Bethany Biblical Seminary and Northwestern University. Taught junior high school, Mt. Morris, 1935-1940. United Ch. of B., 1916; minister, 1926; elder, 1929. Pastor: in Mo.—Happy Hill and Deepwater, 1928-1930; in Ill.—West Branch, 1930-1938; Cherry Grove, 1938—.

Heckler, Jesse Y.

Came from Harleysville, Pa., to Mt. Carroll, Ill., and was called to the ministry at Hickory Grove, June 20, 1874. He wrote much for the church papers, both prose and poetry. His brother was the author of a poem of 130 pages, published in 1883, entitled, *Ecclesianthem, or A Song of the Brethren, Embracing Their History and Doctrine*. That the author was abreast of his day is shown by these lines:

A good education is more than a blessing,  
A boon that is craved but often abused:  
And what it is worth to a person hereafter,  
Depends on the manner of how it is used.  
A scant education, a little religion,  
Are dangerous subjects on which to depend;  
But much education, abundant religion,  
Together must work for the good in the end.

Heckman, Clarence Collin—1897-

Born Polo, Ill., Nov. 8; son John and Hattie Price Heckman; married immediately after he and Lucile Gibson graduated from Mount Morris College in June 1924. They sailed for Africa as missionaries in Nov. During college days Clarence had volunteered for the ministry, so was installed before sailing. Lucile is the daughter of George and Mary Harshbarger Gibson of Girard, Ill. She gives her time largely to teaching. Clarence first directed the building operations but now gives his time to preaching and administration. They have been home on three furloughs.

Heckman, John—1863-

Son John and Lavina Moyer Heckman, Swiss and German

ancestry respectively; born June 24, in Bond County, Ill. Parents died before he was four. Grew up at Girard, went to high school and graduated at Mt. Morris Academy 1883; taught rural school two years. Jan. 8, 1885, married Hattie Price, Pine Creek, Ill., and began farming at Sabetha, Kans. Moved to Polo, Ill., in 1892. Five children, two sons and three daughters. Clarence, the youngest, went to Africa in 1924. Joined Ch. of B., 1883; minister, 1886, Enoch Eby giving charge; elder, 1899. Some evangelistic work in early ministry. Elder and free ministry, Pine Creek, 1899-1907, and Polo pastor, 1908-1914; elder of Polo, 1905-1925. Elder of a number of Ill. and Wis. churches, and Covington, Ohio, 1911-1916. Member Standing Committee three times. Reader once. On a number of Annual Meeting committees, most important being Dress Committee of 1910-1911. Member and chairman of District Mission Board, 1905-1915; Board of Administration, 1934—. Trustee Mt. Morris College, 1905-1932 and chairman fifteen years; treasurer, five years; chairman executive committee in endowment campaign, 1917. Moderator District Meeting several times and identified with missionary development in the district. Associate author of *Brethren in Northern Illinois and Wisconsin*.

Henderson, Orlando W.—1882-1933.

Born at Boon, Wis., May 20; married Faith Winkler of the Worden settlement, July 20, 1904. The few Brethren families offered the only social contacts in that wooded section. They were charter members of the Worden and again of the Stanley congregation. Both were active in church and community affairs in Stanley where they settled in 1914. In 1929 they located in Rockford, Ill., and again were live workers in church and community. Mrs. Henderson was chairman of the Stanley Relief Society and the Red Cross for eight years.

Hendrickson, Ira R.—

Born near Robinson, Ill.; son Daniel C. and Rachael Pfoutz Hendrickson; married Addie Windle of Mt. Morris, Ill., 1896; one son, two daughters. United Ch. of B. at Mt. Morris, 1892. Student Mt. Morris College, 1892-1894; B. L.; De Pauw University, 1894-1896, Ph. B. Teacher Lamar, Mo., 1897-1899; Schyler, Nebr., 1899-1904; Mt. Morris College (also member management), 1904-

1915; superintendent Mt. Morris High School, 1915-1938. Mrs. Hendrickson taught art at Mt. Morris College, 1910-1927.

Hersch, Elmer M.—1894-

Born near Jessup, Iowa, June 12; son Nevin B. and Minnie Eshelman Hersch; married Sudie Swartz, Nov. 29, 1917; one son, one daughter. United Ch. of B., 1906. Student Waterloo, Iowa, H. S., 1909-1913; Mt. Morris College, 1913-1915; McPherson College, 1915-1916, A. B.; Yale Divinity School, 1916-1917. Y. M. C. A. secretary, Waterloo, 1917-1918; farmer, 1918-1924; salesman, 1924-1940; manager Brethren Publishing House, 1940—.

Hillery, Lemuel—1843-1912.

Born Frederick County, Md., May 14; died at West Goshen, Ind., Aug. 31; married Mary Nicholson, Marshalltown, Iowa, Nov. 13, 1866—four daughters and one son; married Aloretta Nihart, Middlebury, Ind., April 15, 1890—one daughter; married Mina Cripe, Goshen, Ind., Sept. 21, 1895. United Ch. of B., April 1865; called to ministry in Oct., Marshalltown, Iowa; elder in 1881. Limited formal schooling, great reader and remembered much. Preached much in Iowa, Illinois, Kansas, Missouri and Indiana. A natural orator with commanding personality and ready wit. He understood the Brethren doctrine and defended it fearlessly. Wounds received during the Civil War followed him through life. He was once called to preach in a "wild and woolly place" where ruffians had driven out the preacher. He had not gone far in his sermon when a half dozen heads were huddled in conversation. Lemuel paused, shot his eyes through those men, shook his shaggy head and said: "For God's sake, men, take your seats. This is my time. When I am through it will be your time." Stunned, they took their seats. A few months later the gang was baptized.

Hoak, Henry S.—1835-1914.

Born near Lancaster, Pa., Jan. 19; son Henry and Elizabeth Hersch Hoak; married Lititia Hull of Strausburg, Pa., June 30, 1868. Came to Ill., 1868, and in 1870 settled Whiteside County, where he taught school for sixteen years. He and his son, Ira, were the first to be received by baptism in Sterling, and that



before the church was organized. It was largely his persistency and hospitality that led to the organization of the Sterling church.

Hoak, Iva Jennie—1870-

Born near Sterling, July 23; daughter Henry S. and Lititia Hull Hoak. Student Sterling schools, Dixon College and Dekalb State Teachers College. Taught country school six years and in the Sterling schools thirty-six years. United Ch. of B. in 1890 and has held almost every office available to sisters.

Hoff, Emanuel B.—1860-1928.

Born near Wooster, Ohio, Dec. 21; son John B. and Mary Buechley Hoff; married Anna Gockley, June 18, 1889; one son; married Ida Wagner, 1894; two sons; died Dec. 28, 1928. United Ch. of B., South Waterloo, 1877; pastor, evangelist and Bible teacher for several years before his teaching career. Student Mt. Morris Academy, 1883-1886; University of Chicago, 1895-1899. Teacher, Manchester College, 1899-1901; Bethany Biblical Seminary, 1905-1928. Degrees, Manchester College, 1914, A. M.; Bethany Biblical Seminary, 1917, S. T. D. Co-author *Training the Sunday School Teacher—Book One*, 1913; *Book Two*, 1917; *The Message of the Book of Revelation*, 1919. Had other books in preparation, but a heavy teaching schedule and difficulty in putting his rich thoughts into writing left his notes and manuscript incomplete. Was co-founder with A. C. Wieand of Bethany Bible School, 1905, and associate president of the institution. One of our great expounders and teachers of the Bible. Failure to pass the physical requirements kept him from the mission field.

Hoff, Ernest G.—1890-

Born Black Hawk County, Iowa, June 18; son Emanuel B. and Anna Gockley Hoff; married Lottie Neher, June 18, 1913, La Verne, Calif.; one daughter. United Ch. of B., North Manchester, Ind., 1903; minister, 1909; elder, 1921. Student La Verne Academy, 1905-1910; University of Redlands, 1911-1912; Pomona College, 1912-1915, A. B.; Bethany Biblical Seminary, 1916-1918, B. D.; Princeton Seminary, Th. M., 1922; University of Chicago Divinity School, 1921, A. M.; 1928, Ph. D. Teacher, Bethany Biblical Seminary, 1918-1919; 1920-1928. Editor Sunday-

school literature, 1928—. Author, *Exploring the Bible*, 1936. Great interest—to help others to understand and use the Bible. Hobby—photography.

Holsinger, Jacob P.—1864-1931.

Born at Baker Summit, Pa., Oct. 17; son Christian and Barbara Holsinger; married Minnie Biddle, 1887; two sons. Took up business course in Mount Morris College, 1894. Entered the mercantile business, which he conducted till the time of his death, July 7. As a deacon he was active in the church, long Sunday-school superintendent, college trustee and trustee of the Home. The Holsinger home was ever open to college students and others.

Horning, William W.—1828-1915.

Born in Maryland, Oct. 10, of Mennonite parents; married Priscilla Rittenhouse, daughter of David Rittenhouse, Nov. 13, 1851. United Ch. of B., Greentree, Pa., 1845. Minister. Came to Carroll County, 1854, with David Rittenhouse party; settled at Rock Creek on 500-acre farm. Active in ministry and father of Rock Creek. Went to South Dakota in 1883, where he founded Willow Creek church, our only congregation in that state. His conservative Mennonite nature was fortified by his father-in-law's teaching, all of which was stamped on his work throughout life. His influence as a man and preacher reached far.

Hyde, Lewis—1882-

Born at Albia, Iowa, Oct. 26; located at Kenmare, N. Dak., 1901; married Edna Forney, Sept. 29, 1905. United Ch. of B., 1903; minister, 1917; elder, 1922. Graduated from Bethany Bible School, 1921. Pastor Chippewa Valley congregation, 1927-1933; Stanley-Maple Grove-Worden group, 1933—.

Keltner, Peter R.—1853-

Born in Indiana, March 23; one of the thirteen children born to Henry and Catherine Eisenbise Keltner; married Della Bowman of Chelsea, Ill., Nov. 1, 1878; one son. Student Mt. Morris Academy two years. United Ch. of B., 1875, Cherry Grove, Ill.; minister, 1883; elder, 1892. Pastor: Sterling, 1891-1906; Rockford, 1906-1912; Freeport, 1912-1920; resident of Pearl City, 1920-1926 and did considerable pulpit supply work; retired to

Freeport, 1926. The Keltner's did all their church work in Illinois and were called to their three pastorates to develop the groups for organization. Della was baptized at Waddams Grove, 1874.

Kurtz, Daniel Webster—1879-

Born Oct. 9, Stark County, Ohio; son John and Mary Bolinger Kurtz; married Ethel Leonora Wheeler of Monroe, Conn., Sept. 7, 1909. United Ch. of B., East Nimishillen congregation, 1899; minister, 1904; elder, 1914. Student, Mt. Union Academy and College, 1897-1903; Juniata College, 1903-1905, A. B.; Yale Divinity School, 1905-1908, A. M. and B. D.; Universities of Leipzig, Berlin, and Marburg, Germany, 1908-1909; University of Philadelphia, 1910-1911; Juniata College, 1911, D. D. Teacher, Juniata College, 1903-1905; 1909-1910; Yale University, 1905-1908. President McPherson, College, 1914-1927; Bethany Biblical Seminary, 1932-1937. Pastor: First Church, Philadelphia, 1910-1914; Long Beach, 1927-1932; La Verne, 1937—. Traveled in Europe, Near East and Japan. Author, *An Outline of the Fundamental Doctrines of Faith*, 1914; Co-author, *Studies in Doctrine*, 1919; *Nineteen Centuries of the Christian Church*, 19—; *The Human Problem*; *The Symphony of Life*, 19—; *The Gospel of Jesus*, 1936. Moderator Annual Conference six times.

Lahman, Clarence W.—1862-

Born near Franklin Grove, Ill., March 1; son John D. and Mary Haughtelin Lahman; married Martha Beery of Ohio, Dec. 12, 1889; three sons and three daughters. Student public schools, Mt. Morris Academy and one year college work in the same. United Ch. of B., 1893; minister, 1901; elder, 1908. Not taking readily to public speaking he found his field of Christian activity in business and philanthropy. Served on district Mission Board, and 1893-1894 on the General Mission Board. Trustee of Mt. Morris College for fourteen years, eight of which he was secretary-treasurer.

Lahman, John D.—1834-1918.

Born in Washington County, Md.; son of Christian and Elizabeth Emmert Lahman. Came with his parents to Lee County, Ill., in 1843 and grew up in his father's mill where he learned



industry and business. Married Mary Haughtelin at Panora, Iowa, Nov. 11, 1860; one son, one daughter. United with church at Franklin Grove, 1897. Of a quiet and generous disposition, his Christian endeavors were through benevolences which included the local church and community, educational institutions, missions and general charities. During a period of forty years his benevolences averaged \$2,000 per year.

Lahman, Joseph C.—1832-1897.

Born in Adams County, Pa., Jan. 24; son Christian and Elizabeth Lahman; came to Lee County, Ill., 1843; married Lorena C. Diehl, 1856, who died 1879; married Susan B. Gitt, 1881. United Ch. of B., 1862; minister, 1864; elder, 1890. Settled in Mt. Morris, 1892. Traveled in Holy Land, 1896. Did much preaching.

Lampin, William—1864-

Born at Pine Creek, Ill., Nov. 14; son of Joseph and Susan Lockridge Lampin; married Gussie Price, Dec. 31, 1885; one son, one daughter. They soon united with the church and became active; minister, 1900; elder, 1909. For about fifteen years he devoted his efforts to evangelism and was the means of bringing many to Christ, especially adults.

Landis, David Raymond—1901-

Born at Lititz, Pa., June 22; son David B. and Amelia Moseman Landis; married Mildred Blanch Coblentz of Peru, Ind., in June 1927. Minister, Naperville, Ill., 1937; pastor, Batavia, Ill., 1937—.

Lauver, George Myers—1874-1912.

Born in Juniata County, Pa., Nov. 16; son Henry and Hannah Landis Lauver; married Sarah A. Hawk of Hummelstown, Pa., Aug. 6, 1899; four children. United Ch. of B., 1886; minister, 1893; elder,—. His education was received in the public schools, McPherson College, Bethany Bible School, and the University of Nebraska, from which he graduated. He taught in public schools and in Bethany Bible School and conducted many Bible institutes. He was large, physically, mentally and spiritually. His working hours commonly were from four in the morning till eleven at night. Was pastor at Lincoln, Nebr., and Batavia, Ill. Died at Maywood, Ill., March 17.

Lear, John W.—1870-

Born at Girard, Ill., April 12; son Abraham S. and Elizabeth Studebaker Lear; married Martha E. Shull, Aug. 16, 1891. United Ch. of B., Macoupin Creek, 1886; minister, 1899; elder, 1907. Student normal schools, 1893-1899; Mt. Morris College, 1890-1891, 1918-1919, A. B.; Bethany Bible School, 1919-1921, B. D.; Northwestern University, summer 1921. Teacher public schools, 1893-1899; Bethany Biblical Seminary, 1921-1938. Pastor: Cerro Gordo and Decatur, Ill., 1902-1918; Chicago, 1920-1923; Glendora, Calif., 1938—. Has held many revivals and written much for church papers. Was director of the Forward Movement.

Lear, Mattie A.—1838-1903.

Born in Hunterdon County, N. J., Aug. 17; left an orphan at fourteen; married John Lear in Dec., 1858; one daughter. United with Methodist Church in 1850, with Ch. of B. in 1862; licensed to preach at Hudson, Ill., about 1897, though she had preached for twenty years before. One of the early students at the state teachers' college at Normal, Ill. Wrote much for church papers, taught in Mt. Morris College, 1879-1881 and led in organizing the first Brethren Sunday school in Mt. Morris. Died on Jan. 1, at Hudson, Ill.

Leatherman, Irvin D.—1891-

Born near Springfield, Ohio; son of John William (who was a direct descendant of Daniel Leatherman, who was baptized by Alexander Mack) and Mollie Eliza Drescher Leatherman; married Sophia A. Broadwater, Oct. 28, 1915, who met a tragic death in an automobile accident, Feb. 24, 1938; one son and one daughter; married Mrs. Orpha Workman Keever, Aug. 12, 1939, the mother of two boys, and formerly a teacher in Manchester College. United Ch. of B., 1904; minister, 1914, Lewiston, Minn. Finished high school but did not go to college then because father opposed higher education; student Bethany Biblical Seminary, 1911-1914; Central Y. M. C. A. College, preparatory department, 1914-1917; University of Chicago, summer 1917. Organized first work for Ch. of B. in Springfield, Ohio, 1912. Pastors: in Minnesota—Minneapolis, 1918-1921; Monticello, 1921-1922; in Iowa—Ivester, 1922-1929, where a rich rural life program was developed under the Iowa State College, Henry Wallace be-

ing one of the teachers; 1929-1931, Des Moines Valley; Lanark, Ill., 1931—.

Lehman, Samuel, Sr.—1807-1874.

Born in Pennsylvania, Dec. 5, and died at Naperville, Ill., Sept. 14. Brought his family to Franklin Grove in 1854, where he, being an ordained elder, took charge till 1860 when he located at Naperville; was instrumental in effecting an organization and remained their leading minister till death.

Lehman, Samuel C.—1834-1899.

Born at Upton, Pa., Oct. 31; son Samuel and Magdalene Lehman; married Margaret Barkdoll, who died in 1870; Amelia Stambaugh, who died in 1912. He being conservative, his sermons often denounced higher education as a root of worldliness and pride. Died Jan. 20.

Line, Jacob S.—1831-1908.

Born in Washington County, Md., April 23; married Louisa Emmert, daughter of Eld. Michael Emmert of West Branch congregation; united with Ch. of B., 1861; deacon, 1862, and settled in Polo the same year. He did more than any other to build a Brethren congregation in Polo in the early days.

Livengood, Z. T.—

Son of Abraham and Fannie Myers Livengood; was born near Milledgeville. United with the church at Dutchtown; minister, 1880. He was the first Sunday-school superintendent at Dutchtown. Had been a schoolteacher and quite active in the ministry. He became the leader of the Progressive group and was pastor at Milledgeville and Lanark for many years. Died at Lanark in 1937.

McCune, Frank E.—1882-

Born near Lanark, Ill., Aug. 15; son R. F. and Mary E. Rowland McCune; married Oma May Hogan, Aug. 27, 1913. United Ch. of B., Dallas Center, Iowa, 1897; minister, 1906; elder, 1916. Student, Dallas Center H. S., 1898-1901; McPherson Academy, 1901-1902; Ottawa University, 1902-1907, A. B., Bethany Bible School, 1913-1914, second half 1911-1912, 1912-1913. Teacher,



1907-1910. Pastor: Muncie, Ind., 1914-1916; Lawrence, Kans., 1916-1919; Mt. Morris, Ill., 1919-1924, 1928-1936; Four Mile, Ind., 1924-1928, 1936—.

Mahan, Grant—1862-

Born near Ash Ridge, Wis., Nov. 19; son Daniel and Catherine Miller Mahan; married Lillus E. Kepner of Nora, Ill., Oct. 12, 1887; two sons. United with Ch. of B., 1886. Student Mt. Morris Academy, 1881-1883; University of Michigan, 1886-1891, B. L.; Universities of Leipzig and Halle, Germany, 1892-1893. Teacher Mt. Morris College, 1891-1892, 1893-1898 and business manager for five years. From 1898 to 1907 he served as editor of various publications with the Brethren Publishing House. From 1907 to 1919 he was in business in Cuba. Since then he has resided in Texas, Florida and Maryland.

Mallott, Floyd E.—1897-

Born Deshler, Ohio, Feb. 13; son George F. and Nettie Henry Mallott; married Ruth Blocher, Sept. 24, 1921. United Ch. of B., 1911; minister, 1914; elder, 1923. Student Deshler H. S., 1910-1914; Manchester College, 1915-1917 and summers 1915, 1917, A. B.; University of Chicago, one year; Bethany Bible School, 1920-1922, B. D. Teacher, rural schools, 1914-1915; Manchester College, 1916-1917; Brilliant H. S., Ohio, 1917-1918; Blue Ridge College, 1918-1920; Bethany Biblical Seminary, 1921—. Also serves as part-time pastor, Battle Creek, Mich. Family health conditions hindered him from returning to Africa where he had been a missionary.

Mathis, Jefferson H.—1887-

Born at Winterset, Iowa, Sept. 21; son Jefferson and Amanda Mathis; married Cordelia Burton of Ankeny, Iowa, March 26, 1919. United with Ch. of B., 1913; minister, 1925; elder, 1928. Student Mt. Morris College, A. B.; two years at Bethany Biblical Seminary, and took short country life courses at Vanderbilt University and the University of Wisconsin. Pastor: Milledgeville, Ill., 1926-1933; Rockingham, Mo., 1933-1938; Lewiston, Minn., 1938-1941. Took charge of Magnolia C. P. S. camp in 1941.

Miller, Daniel L.—1841-1921.

Born in his father's mill near Hagerstown, Md., Oct. 5, old-

est of thirteen children; son Abram and Catherine Long Miller (daughter of Daniel Long of West Branch, Ill.); married Elizabeth Talley of Philadelphia, Oct. 6, 1868. (They settled in Polo, Ill.) United Ch. of B., 1863; minister, 1887; elder, 1891. Engaged in business in Polo, 1868-1879. Became business manager Mt. Morris College, 1879; active in church publications, 1882; began his seven world pilgrimages, 1883; lectured, preached and wrote much till the time of his death, June 1921. Office editor of *Gospel Messenger*, 1885-1891; editor-in-chief, 1891 till death. Member General Mission Board, 1885-1910, and life member till death. Long-time member board of trustees Mount Morris College. As to Annual Meeting, six times on Standing Committee, four times secretary, two times moderator. Author, *Europe and Bible Lands*, 1884; *Wanderings in Bible Lands*, 1894; *Seven Churches of Asia*, 1894; *Girdling the Globe*, 1897; *The Eternal Verities*, 1897; *The Other Half of the Globe*, 1907; co-author *Some Who Led*, 1912. He was a great leader in business and religion, generous in his philanthropies, and easily one of the greatest men the Church of the Brethren has produced. The church became the chief heir to his property.

Miller, Daniel M—1829-1908.

Born at Elk Lick, Pa., Nov. 22; son Samuel and Mary Miller; married Mary Lichty, March 2, 1851; five daughters and five sons. Settled in Carroll County, Ill., in 1864. United Ch. of B., 1853; minister, 1859; elder, 1886. Beginning with 1878 he did much mission preaching in Wisconsin, his wife at times accompanying him. He was an earnest supporter of education and missions, and by some was considered rather liberal in church administration. Died in Milledgeville, Ill., June 21.

Miller, Elizabeth Talley (Mrs. D. L.)—1848-1926.

Born in Philadelphia, Sept. 29. Throughout their entire married life she was the constant support of whatever work D. L. undertook. She was a good traveler, a loyal church woman, and eager that their means should be devoted to the spread of the gospel through the ministrations of the Church of the Brethren. Their benevolences from year to year mounted into large sums, and after her husband's death she saw to it that the funds should be properly directed into the channels which

they had planned. She wrote one book, *Letters to the Young*, which had a wide circulation. To understand her read the life of D. L., remembering that she played a large part in all his activities.

Miller, Howard—1849-1907.

Born at Lewisburg, Pa., Dec. 21; son John P. and Jane Alexander Miller; married Letitia J. Sanders of Wellsburg, W. Va., March 17, 1871. United Ch. of B., Elk Lick, Pa., 1879; minister soon after. Student all his life, taught school, worked for railroads in U. S. and Mexico. Founder and editor of *The Land-Mark*, 1899; editor, *Inglennook*, 1900-1904. Author, *Record of the Faithful*, 1882, which contains the census of the Church of the Brethren. Student of natural history and one of the church's best writers. Died at Lombard, Ill., May 19.

Miller, John E.—1865-

Born Milledgeville, Ill., March 13; son Daniel M. and Mary Lichty Miller; married Jeanette Blough, Aug. 16, 1894. United Ch. of B., 1879; minister, 1887. Student Mt. Morris Academy and Seminary, 1887-1892, B. L.; University of Michigan, 1892-1894, A. B.; University of Illinois, 1900-1904, A. M.; Mt. Morris College, 1912, LL. D. Teacher country school, 1884-1887; Latin and Greek, Mt. Morris College, 1894-1900; University of Illinois Academy, 1900-1904; president Mt. Morris College, 1904-1915. Traveled abroad, 1911, 1919; secretary General Sunday School Board, 1915-1920; editor Sunday-school literature, 1915-1928; literary editor, Brethren Publishing House, 1928-1939; research editor, 1939-1941; chairman Relief and Reconstruction Committee, 1918-1920. Author: *With Williams Our Secretary*, 1921; *Fifty Years Ago* (pamphlet), 1925; *Wilbur B. Stover—Pioneer Missionary*, 1931; *The Story of Our Church*, 1941; co-author *The Minister's Manual*, 1939; co-author *Brethren in Northern Illinois and Wisconsin*, 1941. Secretary Northern Illinois and Wisconsin, 23 years; secretary Annual Conference 12 years.

Miller, Norman J.—1870-1915.

Born near Waterloo, Iowa, Nov. 23; son Jacob W. and Maggie Maust Miller; married Clara Walker, July 5, 1900; two sons. United Ch. of B., 1890; minister, 189-; elder, 1910. Student, Mt.



Morris Academy, 1889-1893; University of Michigan, 1893-1897, B. S. Teacher, Boulder, Colo., 1897-1900; Carleton, Nebr., 1900-1902; Mt. Morris College, 1902-1907, and business manager of same, 1904-1907. Author *Happy Hours in the Big Outdoors*, 1916. Died March 8, at Rocky Ford, Colo.

Miller, Paul E.—1913-

Born Dec. 6, at Waterloo, Iowa; son J. Wilbert and Mary Wolfe Miller; married Ellen Divine, Garden City, Kans., June 5, 1938. Student Orange Township H. S.; Iowa State College, 1933-1934; McPherson College, 1934-1937, A. B.; Bethany Biblical Seminary, 1937-1940, B. D.; Garret Biblical Institute, summer 1940. Minister: licensed, 1935; ordained, 1937. Summer pastor, 1935-1939; regular, Milledgeville, 1939—.

Miller, Sebastian C.—1879-

Born at Shipshewana, Ind., Oct. 25; son Joseph C. and Barbara Yoder Miller; married Mary Flory, June 30, 1908. United Ch. of B., McPherson, Kans., 1899; minister, 19—; elder, 1913. Student, McPherson Academy, 1898-1902; McPherson College, 1902-1904, A. B.; University of Chicago, 1906-1907, 1918, A. M. Teacher McPherson College, 1907-1910; Elgin High School, 1912-1932; principal Elgin Junior High, 1932—. Editor, *Inglenook*, 1911-1912.

Miller, William R.—1849-1927.

Born near Hagerstown, Md.; son Abram and Catherine Long Miller and brother to D. L., whom he followed to Illinois. Married Harriet Hills in 1875; three sons; married Mrs. Olive S. Ringler in Jerusalem, 1910. Merchant in Polo and later in Chicago. Minister, 1889, three months after Chicago church was organized. Pastor Chicago, 1889-1904. His chief work was building up the church in Chicago, conducting travel groups through the Holy Land and lecturing among the churches for many years.

Minnich, H. Spenser—1893-

Born in Darke County, Ohio, July 4; son Levi and Laura Netzley Minnich; married Eva Shepfer, May 31, 1917; three sons. United Ch. of B., 1904; minister, 1917; elder, 1923. Student Manchester Academy and College, 1913-1917, A. B.; Bethany Bible

School, 1917-1918. Financial Secretary General Mission Board since 1918. Traveled in Europe, 1924.

Mock, Almon—1846-1924.

Born in Kosciusko County, Ind., July 12; married Phoebe Freece on Aug. 9, 1866. They settled in the woods of Stanley, Wis., in 1884. He was well grounded in the doctrine of the Brethren and served as deacon. He loved to defend the Brethren and largely through his efforts a debate was held in Maple Grove congregation. One of the staunch charter members and builder of the first meetinghouse. Delighted to hunt; secured more than threescore deer.

Moore, James M.—1876-

Born in Champaign County, Ill., Feb. 10; son John and Mary S. Bishop Moore; married Ella Kesler of Astoria, Ill., Aug. 17, 1898; one son, one daughter. United Ch. of B. at Keuka, Fla., 1887; minister, 1899; elder, 1907. Student Mt. Morris Academy, 1891-1896; Bethany Bible School, 1905-1911; teacher and financial secretary, same, 1908-1917. With Brethren Publishing House, 1896-1905. Pastor: Lanark, Ill., 1918-1922; Waynesboro, Pa., 1922-1930; Chicago, 1930-1934; Lititz, Pa., 1934—. Member Standing Committee three times and once Conference moderator.

Moore, John H.—1846-1935.

Born at Salem, Va., April 8; son David Crocket and Sarah Will Moore; married Mary S. Bishop, Urbana, Ill., Dec. 28, 1871; two sons, two daughters; married Phebe A. Brower, Mexico, Ind., Sept. 21, 1889. United Ch. of B., Cedar County, Mo., 1859; minister, Urbana, Ill., 1869; elder, Lanark, Ill., 1880. Self-educated, having gone to school very little. Painter, 1864-1876. Editor: *Brethren At Work*, 1876-1883; *Gospel Messenger*, 1883-1884; 1891-1915. Author: *Our Saturday Night*, 1911; *New Testament Doctrines*, 1914; *The Boy and the Man*, 1923; *Some Brethren Pathfinders*, 1929. Traveled in Europe and Bible Lands, 1898, and wrote a series of articles concerning the same. Gathered and wrote much about Brethren history, much of which is preserved in the J. H. Moore Memorial Library and Historical Data at the Brethren Publishing House. Strong in the pulpit as well as with the pen and did much to improve the preaching in Northern Illinois. Was considered progressive when he came

to Northern Illinois and conservative when he left it for Florida in 1915. A strong factor in building churches in Florida, where he died Dec. 23. Will be remembered as a leader in Annual Conference and one of our ablest editors.

Moore, William K.—1831-1911.

Born in Union County, Pa., July 31; married Caroline Myers in 1856; one son, one daughter. Settled in Waddams Grove congregation, 1869. Married Elizabeth Sheaffer in 1892. Minister, 1873; elder, 1901. His labors were confined to his home congregation. Died Aug. 28.

Mow, Anetta C.—1889-

Born Oct. 22, Cory, Ind.; daughter of Aaron and Mary Baxter Mow. United Ch. of B., Argos, Ind., 1901. Student Weiser, Idaho, H. S., 1905-1909; University of Idaho, 1909-1913, A. B.; Bethany Bible School, 1914-1917, B. D. Missionary to India, 1917-1931, in charge Vyara Girls' School; teacher Bethany Biblical Seminary, 1935-1936. Secretary Women's Work, 1933—; secretary Missionary Education, General Mission Board.

Myers, Franklin—1847-1914.

Born in Carroll County, Ill., Feb. 21; son Paul and Esther Myers. United Ch. of B., 1865; minister, 1878; elder, 1891; lived in territory of Arnold's Grove, Mt. Carroll and Cherry Grove and was active in the ministry. Died Oct. 3.

Myers, Henry—

Born in Somerset County, Pa.; married to Anna Lichty when he was about twenty-one years of age. He located in Carroll County, Ill., and became the founder of the Dutchtown congregation, of which he had charge for some years. This couple had sixteen children, some of whom settled in the Dutchtown community. Henry's fatherly attitude and kindly spirit endeared him to all. He moved to Falls City, Nebr., where some of his family had settled and here both he and his wife are buried. (The chapter on Milledgeville will give further information.)

Myers, Jacob L.—1829-1913.

Born in Maryland; married Nancy Jane Cochenour, Dec. 3, 1857; two sons, two daughters; married Ellen Kraft, 1910. They



came to Rock Creek, Ill., in 1864. United with Ch. of B. early in life; minister, 1866; elder, 1885. Lived a good life but not a strong preacher. Died Jan. 21 and was buried in the community where he had lived for 49 years.

Myers, Martin—1815-?

Born in Somerset County, Pa., March 11, where he married Sarah Witt in 1836. The family came to Carroll County, Ill., in 1863, and lived in the Dutchtown congregation, of which he was elder; was a brother of Henry Myers, the founder of the congregation. Martin was an able minister and did considerable preaching in Wisconsin and so-called southern Illinois territory. While in Pennsylvania he was county surveyor, and did considerable surveying while in Illinois. He died at Morrill, Kans., where he spent his later years.

Neher, Oscar W.—1887-

Born at Petroleum, Ind., June 22; son David and Lucinda Warner Neher; married Etha Mae Trostle, Franklin Grove, Ill., June 17, 1920; three children. United Ch. of B., 1903; minister, 1905. Student Mount Morris Academy, 1910-1912; College, 1912-1916, A. B.; Iowa State College, 1921, B. S.; University of Chicago, 1930, M. S. Teacher Mt. Morris Academy, 1911-1916; Orange Township H. S., Iowa, 1916-1920; Mt. Morris College, 1924-1932 (president 1928-1929); Manchester College, 1932—.

Newcomer, Emanuel—1829-1928.

Born March 11; son Emanuel and Catherine Funk Newcomer, one of sixteen children, near Hagerstown, Md.; married Isabel Knock, 1853; ten children. United Ch. of B., 1864; minister, 1869, West Branch, Ill.; elder, 1888. In 1844 he came with his parents to Ogle County, Ill., by wagon on a seven-week trip. A keen thinker but not a fluent speaker. Lacked only five months of living one hundred years.

Newcomer, Maud—1879-

Born near Mt. Morris, Ill., Sept. 19; daughter Samuel I. and Emma Catharine Phillips Newcomer. United Ch. of B. at Lanark, Ill., 1898. Student Mt. Morris Academy, 1895-1897, 1901-1903; correspondence department, University of Chicago, 1911-1912, 1914-1915. Taught public school five years. Assistant editor Sunday-school literature, 1910-1937.

Newcomer, Melchor S.—1842-1920.

Born at Hagerstown, Md., Jan. 28; son Isaac and Elizabeth Emmert Newcomer; married Eliza Hammer, Polo, Ill., May 17, 1865. United Ch. of B., West Branch, Ill., 1866; minister, 1869; elder, 1887; soon afterward took charge of West Branch and served till 1908. Farmer-preacher. His great contribution was the founding of Mt. Morris College in 1879, in which his aim was to furnish educational opportunities to Brethren young people and to maintain the distinctive features of the Church of the Brethren.

Newcomer, Samuel I.—1856-

Born at West Branch, Ill., June 24; son Isaac and Elizabeth Emmert Newcomer; married Emma Phillips, 1878; four sons, three daughters. United Ch. of B., 1879; minister, 1888; elder, 1906. Left Lanark, Ill., for Calif., 1920.

Noffsinger, John S.—1886-

Born near Dayton, Ohio, Dec. 21; son Amos and Fianna Neidich Noffsinger; married Florence Wieand, Aug. 2, 1912; one daughter. United Ch. of B., 1898; elder, 1916; pastor, Brooklyn, N. Y., 1918-1921. Student: graduate high school, 1904; Bethany Bible School, 1906-1908; Mt. Morris College, 1908-1910, 1912-1913, A. B.; University of Chicago, 1915, A. M.; Columbia University, 1918-1919, Ph. D. Teacher Ohio schools, 1904-1906; Philippine Islands, 1910-1912; superintendent, Ashton, Ill., 1913-1915; president Mt. Morris College, 1915-1918, where he directed the endowment campaign. Inspector Federal Board for Vocational Education, New York City, 1919-1923; member staff Carnegie Corporation of New York, 1924-1926; director Home Study Council, 1926—. Author: *A Program for Higher Education*, 1925; *Correspondence Schools, Chautauquas and Lyceums*, 1926; *Home Study Blue Book*, 1929-1940; *F. T. C. Orders and Stipulations*, 1938.

Peden, Howard—1894-

Born in Monticello, Ind., April 4; son Frank and Cassie Cripe Peden; came to Chippewa Valley, Wis., at age of five; married Estella Isham, 1911. United Ch. of B., 1907; minister, 1923; elder, 1925. Attended Bethany Bible School two years, and has been pastor of Chippewa Valley since 1930 on part time.

Peters, Woodford W.—1889-

Born in Virginia, June 21; son Isaac B. and Mary C. Eller Peters; married Rowena Stoner, June 21, 1917. United Ch. of B., in Ohio, 1908; minister, 1911; elder, 1919. Student, Bethel H. S., Ohio, 1907-1909; Antioch College, summers 1907, 1909; Manchester College, 1911-1915, A. B.; Ohio State University, 1918-1919, 1921, A. M. Teacher: public schools, 1907-1911, 1915-1919; Manchester College, 1919-1924; 1939-1941; president Mt. Morris College, 1925-1928; teacher and student University of Illinois, 1928-1937; dean Drury College, 1937-1939; president McPherson College, 1941—.

Plate, Lewis A.—1855-1923.

Born in Bremen, Germany, June 16; son F. W. Plate, Ph. D., professor in Collegiate Institute of Bremen; married Laura A. Miller, Lanark, Ill., Oct. 9, 1878; two sons, four daughters. Educated in Germany and Switzerland, he came to America in 1872 at the behest of his mother to avoid military training. United with Ch. of B. in Somerset County, Pa., 1872 (?). Associated with Brethren publications from 1873 till death at Elgin, Ill., Dec. 31, 1923, being assistant editor of Gospel Messenger at that time. As deacon, Sunday-school teacher and editor he contributed much to his denomination.

Plum, David—1837-1924.

Born in Franklin County, Pa., May 8; son Christian and Hannah Harshbarger Plum; married Martha Stover, Dec. 31, 1863; three sons. United Ch. of B., 1868; deacon, West Branch, Ill., 1874. During Civil War bought his first Illinois land—160 acres—and paid for same with his barley crop in one year. Gifted in making money.

Plum, Samuel Stover—1880-1931.

Born near Polo, Ill., April 11; son David and Martha Stover Plum; married Flora Dierdorff, Oct. 18, 1900; lived his entire life in home community. United Ch. of B. at West Branch; minister, 1902; elder 1906; elder and pastor West Branch, 27 years. Trustee of Home 15 years and chairman district mission board 15 years. Died in Chicago, June 16.



Pollock, Alvin—1868-1923.

Born near Ney, Ohio, Oct. 6; grew up at Hudson, Ill.; married Nannie Buck of Franklin Grove, Ill., 1896; graduate Mt. Morris Academy, 1894. Minister, 1887; entered pastorate, Batavia, Ill., 1898; failing health took him from the active ministry so he conducted a store but was active in church as long as health permitted.

Price, Collin C.—1869-

Born Pine Creek, Ill., April 4; son John W. and Nancy Rowland Price; married Alice Stuff, Dec. 31, 1891; married Mrs. Emma Cupp,— Minister, 1894; elder, 1901; elder and pastor Pine Creek, 1905-1919; chairman district mission board, 1917-1924. Moved to Florida, 1924.

Price, Daniel R.—1851-1905.

Born Pine Creek, Ill.; son Daniel G. and Catherine Weller Price; married Isabella McQuilken. United with Ch. of B. early in life. Chosen deacon 1881, he proved very efficient. On building committee Pine Creek meetinghouse, 1881. District treasurer of boards for needy of Northern Illinois, which became the basis for the Home at Mt. Morris; trustee of Home, 1892-1901.

Price, David E.—1832-1923.

Born near Waynesboro, Pa., Sept. 7; son Jacob and Susan Emmert Price; married Helen E. Rowland, of Ogle County, Ill., Nov. 25, 1853; ten children; married Elizabeth Hicks, 1899. They united with Ch. of B., 1855; minister, 1859; elder, 1866—all this at West Branch. As a boy he felt he would be called to the ministry and desired to go to school. His father opposed schools but allowed David to go to Lititz Academy one year. Timid when first he began to preach, he lost all fear later. Put in charge of Silver Creek when organized in 1867, he continued so until 1902. Served on Standing Committee nine times and was moderator of Conference three times. His sermons abounded in Bible passages well connected.

Price, John McQuilken—1876-

Born at Pine Creek. Student Mt. Morris Academy. United Ch. of B., 1894, at Mt. Morris. Trustee of the Home for 16 years.

Married Grace Ethel Gaffin of Leaf River, Ill., president of district women's work, 1929—.

Price, John W.—1823-1894.

Born Berkeley County, Va. (now W. Va.), Feb. 9, sixth generation of John Jacob Price. Came with his parents to Ogle County, Ill., 1840. Student Rock River Seminary, 1842; then taught country school. Married Nancy Rowland, Feb. 28, 1850. United Ch. of B. at Franklin Grove soon after; charter member Pine Creek, 1858; member first district mission board; of General Mission Board, 1887-1889. Regularly attended Annual Meeting accompanied by some members of the family.

Price, Samuel C.—

Born in Franklin County, Pa.; accompanied parents to Berkeley County, Va. (now W. Va.); came to Ogle County, 1839. Married Sarah Long, Jan. 15, 1848; established home near Salem church site; second wife, Elizabeth Long. He was church treasurer and a leader in building Salem and Silver Creek meetinghouses. His wagon shop was known far and wide, and his home was open to all.

Puterbaugh, David B.—1829-1912.

Born Franklin County, Pa., May 15. When 20 years old settled near Lanark, Ill. United with Ch. of B., 1855; minister, 1871. Married Hannah Strickler, 1850, who died a year later; married Catherine Miller, 1857. Was first superintendent of the Home. Declined the eldership though the church voted to ordain him.

Raffensbarger, Levi—

Brought his family from Pennsylvania to Lee County, Ill., 1850, in company with Daniel Dierdorff and Levi Trostle. Called to the ministry, 1851, the first chosen in Franklin Grove congregation. Ordained in 1876 and had charge of the congregation five years.

Rittenhouse, David—1799-1880.

Born at Norristown, Pa., June 12; sixth generation from William Rittenhouse (Rittinghuysen), who came from Broich, Germany, to Germantown, Pa., in 1688; married Sarah Smith, 1824;

married her sister, Mary, 1826, settling near the Green Tree congregation. Left Mennonite church and united with Ch. of B. Brought a group to Carroll County, Ill., by wagons in 1854. He led the group at Hickory Grove and became their elder when church was organized in 1858. Later he lived in Washington County, Iowa, where he died and was buried at his own request in an unmarked grave. His Mennonite training against worldliness never left him. He was a strong leader and impressive speaker.

Rowland, Collin P.—1849-1920.

Born at Cherry Grove, Ill., Oct. 18; son John and Susan Puterbaugh Rowland; married Feb. 6, 1873. Both united Ch. of B. a year later. Member mission board, and treasurer, 1876-1901. Minister, 1890; elder, 1898. Did much preaching on outskirts, especially in Wisconsin, where he organized several churches. Received more than 500 into church fellowship.

Rowland, David—1849-1933.

Born at Lanark, Ill., Sept. 21; son Isaac and Mary Stitzel Rowland; married Jane Brenneman, Sept. 12, 1876; two daughters, one son. Both united with Ch. of B., 1877; minister, 1881; elder, 1891; at once placed in charge of Shannon congregation and held the place for 31 years. During this period he did most of the preaching at Shannon. Died at Pasadena, Calif. Even tempered and always ready to preach.

Rowland, David A.—1856-

Born Sept. 21 at Clear Spring, Md.; son David B. and Sarah Conrad Rowland; married Sarah Guyer Showalter, Oct. 4, 1877. Came to Ogle County, Ill., 1881. He united with Ch. of B. 1872; minister, West Branch, 1900; elder 1902. Pastor: Ash Ridge, Polo and Dixon.

Rowland, John—1816-?

Born at Charleston, Va. (now W. Va.); married Susan Puterbaugh, April 8, 1847. A month later they took their honeymoon trip by buggy to Carroll County, Ill., and bought a section of land at Cherry Grove. About this time or before, they united with the Ch. of B. District meeting of 1871 appointed him dis-



strict treasurer. He was trusted by all, always had money and contracted no debts.

Royer, Galen B.—1862-

Born Lewisburg, Pa., Sept. 8; son John G. and Elizabeth Reiff Royer; married Anna M. Miller, March 5, 1885; two sons, four daughters. Student Juniata Academy, 1881-1883, B. E.; D. D., Mt. Morris College, 1918; A. B., Juniata College, 1922. Teacher and manager Mt. Morris College; teacher Juniata College. Pastor after he quit teaching. United Ch. of B., 1874; minister, 1889; elder, 1907. Traveled in Europe, 1907, 1910; in Far East, 1913. Author: *Bible Biographies for the Young*, *Christian Heroism in Heathen Lands*, *Thirty-three Years of Missions in the Church of the Brethren*, and joint author of *Some Who Led*. Member the General Mission Board; secretary of the same, 1889-1918; long-time editor *Missionary Visitor*.

Royer, John G.—1838-1917.

Born April 22, at Hartleton, Pa.; son Jacob and Susanna Myers Royer; married Elizabeth Reiff, Dec. 8, 1861; one son, seven daughters. United Ch. of B., about 1854; minister, 1872; elder, 1881. Student Mifflinburg Academy, and Union Seminary. Teacher public schools in Pa., 1858-1863; in Ohio, 1863-1871; in Ind., 1871-1883; president Mt. Morris College, 1884-1904. Author, *The Sick, the Dying and the Dead*. Wrote much for church publications, did much evangelistic work, conducted many Bible Institutes, was one of our ablest teachers and school administrators. Skilled in interpreting the Scriptures and applying them to the solution of problems demanding a solution. Well known for his sermons to children. Died at Elgin, following an operation, Jan. 25, 1917.

Senger, David B.—1849-1908.

Born Waynesboro, Pa., July 8; son of Daniel and Elizabeth Senger; married Susan A. Buck, Franklin Grove, Ill., Mar. 18, 1875; married Martha Glick of Va., Jan. 11, 1900. United Ch. of B., 1889; minister, 1892; elder, 1907. Student Western College several years and taught school several years. Editor *Franklin Reporter* ten years. Manufactured proprietary medicine, 1881-1908. Ministry confined to Franklin Grove.

Shamberger, Chauncey H.—1894-

Born at Sheridan, Mo., April 24; son Jesse and Lily Reddick Shamberger; married Nellie Wondergem, Grand Rapids, Mich., Sept. 3, 1919. United Ch. of B., Fruitland, Idaho, 1910; minister, 1914. Student Ontario, Oreg., H. S.; Bethany Bible School, two years; Manchester College, three years, A. B., 1919. Secretary Christian Workers' Board, 1920-1929.

Sharp, Solomon Z.—1835-1931.

Born Allenville, Pa., Dec. 21; son Solomon and Magdalena Zook Sharp; three sons, three daughters. United Ch. of B., McVeytown, Pa., 1860; minister, 1862; elder, 1868. Student First Pennsylvania State Normal School, 1857-1860, B. E., and M. E., 1862; Jefferson College, A. M., 1875; Mt. Morris College, LL. D., 1889. Founder Kishacoquillas Seminary, 1861-1866. Teacher First Pennsylvania State Normal School, 1866-1868; New Providence Institute, Tenn., 1868-1875; Maryville College, Tenn., 1875-1878; Mt. Morris College, 1881-1888; president, Ashland College, 1878-1881; McPherson College, 1888-1896; Plattsburg, 1897-1900. State geologist, Kans., 1894-1897. Author *Educational History Church of the Brethren*, 1923. Published *Our Sunday School*, first paper of its kind for our church, 1879, and wrote first lesson comments. On Standing Committee five times. A good preacher, a fine teacher, instrumental in starting four schools, but weak in financial management.

Shaw, Olin F.—1872-

Born April 14 near Mt. Morris, Ill.; son Daniel and Anna Newcomer Shaw; married Annie E. Henkell, Lanark, Ill., May 28, 1900; one adopted daughter; married Lottie Swigert. Student Mt. Morris Academy, during which time he united with Ch. of B.; minister, Panther Creek, Iowa, 1902. Pastor: Dixon and Milledgeville, Ill., and Cedar Rapids, Iowa. Trustee Mt. Morris College, 1911-1923.

Shepherd, John—

Accompanied his parents to Ash Ridge, Wisconsin, about 1860, where he united with Ch. of B. and was called to the ministry in 1869. Lived in that community and died when about ninety years of age.

Sherrick, Marvin M.—1868-

Born July 31 at Three Rivers, Mich.; son Jesse and Barbara Brandel Sherrick; married Minnie Mae Buck of North Manchester, Ind., Oct. 2, 1892; two sons, two daughters. United Ch. of B., 1882; elder, 1907. Student Ithaca H. S., Mich., 1884-1886; Mt. Morris Academy, 1890-1892; Mt. Morris College, 1892-1893; Coe College, 1893-1896, A. B.; University of Mich., 1901-1902, A. M.; Mt. Morris College, 1917, L. H. D. Teacher public schools, 1886-1889, 1897-1898, 1902-1904; Manchester College, 1898-1900; 1904-1906, 1923-1938; Normal University, Ind., 1900-1901; Mt. Morris College, 1906-1923. Author, *Wintergreen*, 1900; *Modern Language Composition*, 1906; *Topical Sermon Notes*, 1916.

Shirk, Nelson—1873-1932.

Born near Shannon, Ill., March 2; son Levi and Barbara Shirk. United Ch. of B., 1885; minister, 1900; elder, 1918. Did some preaching in outlying sections. Student Mt. Morris College, Columbia School of Oratory and Bethany Biblical Seminary. Died at Mt. Morris July 24.

Shively, Levi S.—1884-

Born near Cerro Gordo, Ill., Sept. 10; son John J. and Leah Blickenstaff Shively; married Emma Whisler, Aug. 26, 1906; four sons; second wife, Edna Wolf. United Ch. of B., 1898; minister, 1905; elder, 1918. Student Mt. Morris College, 1900-1904; University of Mich., 1906-1908, A. B.; University of Chicago, 1915-1916, A. M.; 1916-1917, Ph. D. Teacher Mt. Morris College, 1908-1915, 1917-1928 (president, 1918-1921); Ball State Teachers College, 1928—. Author of *A College Algebra*.

Shriver, Ruth Marie—1899-

Born March 8, Louisville, Ohio; daughter A. F. and Jennie Shriver. United Ch. of B., 1908. Student high school, Akron, Ohio; Manchester College, 1924, A. B.; Boston University, 1926-1927; Northwestern University. Taught school four years, New Philadelphia, Ohio. Director Children's Work, 1927—.

Shull, Merlin C.—1897-

Born Aug. 29, near Virden, Ill.; son William H. and Clara Gibson Shull; married Pearl Marie Grosh of Nappanee, Ind., May 22, 1921; one son, two daughters. Student Girard, Ill., H. S.,



1913-1917; Mt. Morris College, 1917-1918; Bethany Bible School, 1918-1919; Manchester College, 1920-1921, A. B.; Bethany Biblical Seminary, B. D., 1925. Minister, 1919; elder, 1924. Pastor: Hastings Street, 1921-1928, Douglas Park, Chicago, 1924-1928; Detroit, 1928-1931; Johnson City, Tenn., 1931-1937; nonresident members, 1938—. Fieldman, Tenn., 1931-1937.

Slabaugh, Warren W.—1879-

Born at Erie, Kans., Oct. 30, 1879; son William H. and Mary Beckner Slabaugh; married Emma Gensinger, 1904; four daughters, three sons. United Ch. of B., Pleasant Valley congregation, N. Dak., 1900; minister, White Rock church, N. Dak., 1903; elder Wenatchee, Wash., 1914. Student Lamar College; Lewis Institute, B. S.; Bethany Biblical Seminary (entered, 1910), B. D., 1918, Th. M.—, S. T. D., 1920; Divinity School, University of Chicago; D. D., Mt. Morris College, 1930. Teacher Bethany Biblical Seminary since 1915. Author, *Writing the Christian Scriptures*, 1937.

Snively, J. Scott—1852-1926.

Born in Franklin County, Pa., Feb. 29. Came to Lanark, Ill., 1876, where he later became a banker for 25 years. Married three times: Mary Kingery, Dec. 25, 1877; Elizabeth Bitzer, 1911; Belle Whitmer, May 26, 1916. United Ch. of B., 1877; minister, 1884; elder, 1906. Clear thinker and earnest speaker.

Sprogle, John—1798-1872.

Born Jan. 15. Elder, Buffalo Valley, Pa., at hands of John Kline. Came to Carroll County, Ill., and settled near the Cherry Grove meetinghouse in 1859. Charter member Cherry Grove and its first elder, serving about eleven years. He was a fluent speaker and a persistent visiting evangelist.

Statler, Foster B.—1895-

Born Windber, Pa., April 13; son Ephraim and Mary Ann Seese Statler. United Ch. of B., 1911; minister, 1914; elder, 19—. Student Windber H. S., 1909-1913; Juniata College, 1916-1920, A. B.; Princeton University and Theological Seminary, Ph. B. Field secretary Western Pa., 1917-1920; president United Student Volunteers, Ch. of B., 1918-1920; of Student Volunteer Union, Eastern Pa. and N. J., 1919-1920. Pastor: Morrellville, Pa., two years; Huntingdon, Pa., eleven years; Mt. Morris, Ill., 1937—.

Stein, John W.—

He came to the Church of the Brethren from the Baptists in Missouri. He was well educated and a fine teacher and preacher. In his preaching he stressed much the distinctive features of the Brethren. His debate with Rev. Ray of the Baptist denomination was widely read. He became the first president of Mt. Morris College but during the second year he disappeared, pretending that he was taking a foster daughter away to be married to a Mr. Stone, and that he himself was about to travel in Europe. In reality he took the girl to the Northwest, where they lived together while his family was deserted.

Stitzel, Daniel—1870-?

Born near Arnold's Grove, Ill., Aug. 5; son Joseph and Mary C. Slifer Stitzel; married Effie Myers, Nov. 16, 1899. Taught school eight years. United Ch. of B., 1890; active in church and business. Trustee Mt. Morris College, ten years. Lived in Lanark congregation.

Stitzel, Joseph—1833-1911.

Born June 20, Greencastle, Pa.; came by covered wagon to Arnold's Grove, Ill., 1845; married Mary C. Slifer, Feb. 28, 1858; six children. Taught school two terms. United Ch. of B., 1858; minister, 1868; elder, 1906. Lived long in Lanark congregation.

Stover, Wilbur B.—1866-1924.

Born near Greencastle, Pa., May 5; son Jacob and Mary Leshner Stover; fatherless at nine with two younger brothers; mother brought family to Naperville, Ill.; married Mary Emmert of Mt. Carroll, Ill., June 29, 1893; three sons, two daughters. United Ch. of B., Mt. Morris, 1885; minister, Mt. Morris, 1891; elder, Bulsar, India, 1901. Student Mt. Morris Academy, 1884-1888; Mt. Morris College, 1889-1891, B. L.; Temple College, 1892-1893; Mt. Morris College, 1902, A. B., D. D.; Northwestern University and Garrett Biblical Institute, 1921-1922, A. M. Evangelist, 1891-1892; pastor Germantown, 1892-1893. In 1894 he and wife sailed for India and began their long service on that field, ended 1920. Author: *Charlie Newcomer*, 1893; *India, A Problem*, 1902; *Missions and the Church*, 1912; *The Great First Work of the Church*, 1922.

Mary was the daughter of John J. and Catherine Zollers Emmert. She graduated from Mt. Morris Academy in 1890; united with the Ch. of B. during those school days where she and Wilbur met. She was in full accord with her husband's passion to found a mission in India and together they labored until his sudden and untimely death at Olympia, Washington.

Strickler, Henry—1787-1876.

Born in Franklin County, Pa., March 11; son Henry Strickler; married Mary Price, granddaughter of John Price of Indian descent. Henry was chosen minister in 1825 at Price's meeting-house. They came to Arnold's Grove, Ill., in 1841. He was the first Brethren minister to locate permanently in Carroll County. When Arnold's Grove congregation was organized in 1842 he became elder and served ten years, during which time the membership increased to thirty. He lived a good life but was not a strong preacher. His son, Henry P., was called to the ministry in 1859 and moved to Grundy Center, Iowa, in 1867. His father (blind) and mother followed and lived with the son. Both are buried in the Sheller cemetery at Ivester, Iowa.

Suter, Cyrus M.

Cyrus was born at Ashton, Ill., followed his parents to Iowa, where he united with Ch. of B., married and returned to Franklin Grove, Ill. Became a minister at this place in 1889, an elder in 1897 and had charge of the congregation for sixteen years. We are largely indebted to him for the history of that congregation. He was a member of the first committee appointed to prepare the history you are now reading.

Swingley, Benjamin—1816-1905.

Born Sept. 17, Washington County, Md.; son Michael Swingley; on Nov. 31, 1837, married Catherine Hershey, sister of Isaac Hershey and of the mother of John J. Emmert; eight children. Settled near Mt. Morris, 1844. He was a strong leader at Silver Creek. They united with Ch. of B. in 1858, probably at Arnold's Grove.

Taylor, Lydia E.—1866-1928.

Born near Jonesboro, Tenn., July 14; daughter I. N. and Christina Bashor Taylor. Parents settled near Whitesville, Mo.,



in 1869. In early life Lydia taught school in Mo. and Kans. When eighteen she united with Ch. of B. and became an active worker. Graduate Mt. Morris Academy, 1893. Became a trained nurse at Cedar Rapids, Iowa, and nursed for fifteen years. Located at Mt. Morris, 1907. In 1913 Annual Conference appointed her on the Committee on Dress Reform and Welfare. She appeared on the platform in many states and was a strong speaker. Died at Sebring, Fla., Oct. 12, 1928.

Teague, Flora E.—1853-

Born near West Milton, Ohio; daughter David and Susan Albaugh Kinsey. Began teaching at eighteen and taught school many years. Married May 15, 1873; one daughter. Entered Mt. Morris Academy, 1890, studied shorthand, typing and Bible and taught the same for some time. Very active in all religious work. Now living in California.

Thomas, Daniel—1841-1924.

Thomas, Elizabeth Baker—1840-1895.

Both were born and grew up in St. Joseph County, Ind. Both united with Ch. of B. in 1862; married in 1868, and settled in Dunn County, Wis., in 1876. They were staunch charter members of the original Chippewa Valley congregation.

Thompson, William E.—1882-

Born in Norton County, Kans., Jan. 22; grew up in Conway Springs congregation, Kans.; married Lillie Hock, July 19, 1903. United Ch. of B., 1897; minister, 1914; elder, 1917. Pastor: Conway Springs—5 yrs.; Ottumwa, Iowa—6 yrs.; Polo, Ill.—7 yrs.; Dixon, Ill., 1932—.

Trostle, Ephraim—1850-1930.

Born near Gettysburg, Pa., Jan. 15; married Alice Wingert; one son, two daughters. United Ch. of B., 1872; minister, Silver Creek, Ill., 1888; elder, 1900. Grew up at Frederick, Md., came to Franklin Grove, 1871 and settled near Silver Creek church, 1876. His social qualities were a great asset.

Trostle, Eva—1878-1938.

Born near Mt. Morris, Ill., April 26; daughter Ephraim P. and Alice Wingert Trostle; united Ch. of B., 1890. Student Mt. Mor-

ris College, Bethany Bible School, Columbia College of Expression, White's Bible Teacher Training School, Lewis Institute, Moody Bible Institute and Christian Missionary Alliance Training School. Associated with Bethany Biblical Seminary for seventeen years as student, teacher and dean of women. Later became Bible teacher and dean of women in the Nurses' Training School of Bethany hospital. Member of Conference Committee on Dress Reform. Died Aug. 12.

Trostle, Levi—1830-1908.

Born in Adams County, Pa., Aug. 13. United Ch. of B., 1843. Came to Franklin Grove, Ill., 1851, and married Isabel Spangler of Pa., 1853. Minister, 1862; elder, 1889; a wise counselor; favored missions and Sunday schools when others held back.

Trout, I. Bennet—1860-1924.

Born near Springfield, Ohio, May 7; married Sarah Myers, Sept. 20, 1882. Taught school ten years. Minister, 1889; elder, 1896. Pastor, Lanark, Ill., 1895-1915; Berlin, Pa. (Breth. Ch.), 1918-1924. Editor Sunday-school literature for a number of years. He was a clear thinker and strong preacher. After his Lanark pastorate he transferred his membership to the Brethren Church and died while pastor at Berlin.

Van Dyke, George H.—1863-

Born in Mifflin County, Pa., Sept. 2, 1863; son Archibald and Esther Swigert Van Dyke; married Catherine Beery, Oct. 1, 1891. United Ch. of B., 1874; minister, 1895. Went to Beatrice, Nebr., 1878. Student normal school, 1884-1885; read medicine, Northwestern University, Medical, 1888-1891, M. D. Teacher, University of Ill. Medical, 1904-1914. Conducted medical mission at Hastings Street, Chicago, for ten years. Retired to Winona Lake, Ind.

Vine, Della Feldkirchner—

Della Feldkirchner was born Chicapee, Kans., in 1891; united with Ch. of B. at Franklin Grove, Ill., 1901, and married Leonard T. Vine at Rice Lake in 1910. Leonard was born in Black River Falls, Wis., 1872, and united with Ch. of B. in 1915. They have been loyal supporters of Rice Lake congregation on all occasions.

West, William E.—1868—

Born at Batavia, Iowa, March 28; married Ida Jane Miller, Dec. 22, 1889; two children. Taught school twelve years. United Ch. of B., 1884; minister, 1898; elder, 1906. Business manager Mt. Morris College, 1915-1921. Pastor several years at Shannon and Cherry Grove.

Wetzel, Paul—

Born in Germany. Came first to Pennsylvania, where he united with Ch. of B., having been reared in the Lutheran faith, and to Franklin Grove, Ill., in 1854. Was well trained in the German language, which he spoke fluently and used forcefully in the pulpit, but English was difficult for him. Was on Committee of Arrangements when Annual Meeting was held at Franklin Grove, 1865. That same year moved to Lena, and to Grundy County, Iowa, in 1881. Had been selected to accompany Enoch Eby to Denmark, but resigned.

Wieand, Albert C.—1871—

Born near Wadsworth, Ohio, Jan. 17; son David and Eliza Berkey Cassel Wieand; married Katherine Grace Broadwater, June 16, 1909; three sons, two daughters. United Ch. of B., 1884; minister, 1893; elder about 1895 or 96. Student Northern Ohio Normal, 1886-1887; Juniata Academy, 1888-1891; McPherson College, 1892-1896, A. B.; Columbia College of Expression, 1898-1899; McPherson College, 1899-1900, A. M.; University of Chicago, 1900-1901, Ph. B.; University of Jena, 1902-1903; White's Bible School, 1903-1904; Columbia University, 1904-1905; University of Leipzig, 1905; Manchester College, D. D., 1917. Teacher Juniata College, 1888-1891; Smithville Academy, 1891-1892; McPherson College, 1892-1898; White's Bible School, 1902-1905; founder and president Bethany Bible School, 1905-1932; teacher in same, 1932—. Traveled in Europe, in Far and Near East, 1902, 1910-1911. Author *Foundation Truths*, 1916; *The Child's Life of Christ*, 1918; *The Prayer Life and Teachings of Jesus*, 1932; co-author, *The Pastor's Manual*, 1907.

Williams, John H. B.—1883-1921.

Born April 14 near Belleville, Kans.; son Nathaniel K. and Louisa J. Bashor Williams; married Alma Ball, May 31, 1906; two sons, two daughters. United Ch. of B., 1899; minister, 1903;



elder, 1912. Student Belleville H. S., 1896-1899; McPherson Academy, 1900-1901; McPherson College, 1904-1906, A. B. Assistant secretary General Mission Board, 1910-1918 and secretary, 1918-1921. Toured China and India missions, 1920-1921. Died and buried at Mombasa, East Africa, April 17.

Williams, Marvin F.—1860-

Born at Plymouth, Ind., Nov. 2; married Etta June Wygant Dec. 18, 1881. Came to Dunn County, Wis., 1879. Both united with Ch. of B. at Chippewa Valley, 1886, and became charter members of Barron congregation in 1888. Served efficiently as deacon.

Wine, Grover L.—1886-

Born in Allen County, Ohio, Jan. 12; son John H. and——— Edgecomb Wine; married Mary Stoner, Ladoga, Ind., June 1, 1911; one daughter. United Ch. of B., Huntington, Ind., 1899; minister, 1906; elder, 1919. Student Clear Creek H. S., Ind., 1900-1904; Manchester College, 1908-1911, B. S. L.; 1913-1915, A. B.; Juniata College, Theology, 1920-1922, B. D. Pastor: North Manchester, Ind., 1915-1917; Polo, Ill., 1918-1920; Fairview, Pa., 1920-1922; Mt. Morris, Ill., 1924-1929; Bridgewater, Va., 1929-1934; Covington, Ohio, 1934-1941; Greenville, Ohio, 1941—. While pastor at Mt. Morris he also served as dean of the Bible department.

Wingert, Daniel—1820-1913.

Born near Clearspring, Md., Oct. 26; married Nancy Foreman, Oct. 26, 1843; three children; married Mrs. Catherine Butterbaugh, 1890. Settled at Winchester, Ohio, 1831, at Franklin Grove, Ill., 1846, at Mt. Morris, 1875. Farmer, plasterer, mason, and long-time merchant in Mt. Morris. An active deacon. When the special district meeting was considering the Danish mission he said: "I have a thousand dollars for you to draw on at any time; go ahead with the work." This challenge electrified the meeting.

Yoder, John—1836-?

Born June 29 in Ind.; married Caroline Keck, Aug.—, 1855. They united with Ch. of B. in Ind., 1863, and settled in Dunn County, Wis., 1864. Irvin Creek congregation was organized in

1869 and the first love feast in the county was held. They were the parents of sixteen children.

Young, Emanuel S.—1854-1923.

Born in Stark County, Ohio; son Simon and Catherine Young; married Susie Royer, daughter of J. G. Royer, Aug. 30, 1885. United Ch. of B., Mt. Morris, 1880; minister, 1886, elder, 1904. Student at Mt. Zion Academy, Mt. Union College, Ashland College, Mt. Morris College, Lexington University—Theological Dept., Morgan Park Theological Seminary, Yale Divinity School and University of Chicago. Teacher: Mt. Morris College, 1885-1895, where he founded the first Bible school for the Brethren; also taught in the two schools he established. Founded Manchester College and Bible School, 1895, and Canton College and Bible School, 1902, and was president of both institutions. Conducted Bible correspondence course for some years. Author: *Bible Outline*, 1895; *Life of Christ*, 1898; *Bible Geography*, 1899; *Old Testament History*, 1900, *New Testament History*, 1900; *Acts of the Apostles*, 1915.

Young, Israel R.—1864-1940.

Born Jan. 13, at Mogadore, Ohio; son Frederic and Elizabeth Young; married Mary Catherine Royer of Cherry Grove, Ill., March 27, 1887; two daughters. Student Mt. Morris Academy two years and teacher in Ohio. United Ch. of B. at Mt. Morris; minister, Cherry Grove, 1893; elder, 1907, and at once took charge of the church, holding that position for twenty years. Died in the Southwest, Jan. 12.

Zellers, Daniel—1818-1906.

Born in Washington County, Md., April 12; married Mary Long, daughter of Daniel Long, March 30, 1843; nine children. Came to Ogle County, Ill., 1844. One of the four outstanding deacons of Silver Creek—Zellers, Swingley, Price and Wingert. For many years he with his clear musical voice "raised the tune."

Zigler, M. Robert—1891-

Born Broadway, Va., Nov. 9; son Michael and Mary Knupp Zigler; married Amy Arnold of Frederick, Md., Aug. 10, 1918; one son, one daughter. United Ch. of B., 1901; minister, 1919; elder, 1923. Student Broadway H. S., 1906-1910; Bridgewater

College, 1911-1916, A. B.; D. D., 1940; Vanderbilt University—School of Religion, 1916-1917. War Work sec. (C. O.) Y. M. C. A., Paris Island, S. C., 1917-1919; Home Mission sec., 1919—; ex. sec., Ministerial Board, 1930—; ex. sec., Board of Christian Education, 1934-1940; sec., Committee for Conscientious Objectors, 1940-1941; ex. sec., Brethren Service Committee; chairman National Service Board for Conscientious Objectors, 1941—.

Zollers, George D.—1841-1911.

Born on May 5, Skippack Twp., Montgomery County, Pa.; son Edward and Maria Zollers; married Sarah M. Rittenhouse, Montgomery County, Pa., Jan., 1869; three sons, three daughters. United Ch. of B. about 1866; minister, 1869; elder, 1878. Served in Union Army two years; on whaling vessel three years during which time he was converted. Settled at Hickory Grove, Ill., and for thirty years was the outstanding minister; was elder about twenty years. He was a plasterer by trade. It was to his home that Christian Hope came, learned of the Brethren and was baptized by Zollers. Author: *Thrilling Incidents on Sea and Land*, 1892; *Poetic Musings on Sea and Land*, 1905. Spent his last years at South Bend, Ind.



## PART FIVE

### Appendix

It is with considerable hesitancy that the names and dates found in the Appendix are presented. While every effort has been made to have these correct, the incomplete and at times conflicting records have left much to be desired. However, it has been thought best to present these pages with the hope that others may furnish the information that will eliminate errors and make new additions. The reader should keep this in mind as he studies the several tables.

#### Illinois Churches

##### Arnold's Grove—1842

###### Charter Members

Daniel Arnold	Susan Emmert
Elizabeth Arnold	Henry Strickler
David Emmert	Mary Strickler

Resident Minister when organized: Henry Strickler

###### Ministers Moved In

Christian Long	1852	John H. Filmore	1859
David Rittenhouse	1854	Daniel Fry	1872
William Horning	1854	Wm. H. Eisenbise	1879
George Puterbaugh	1857	John Gottwolds	1881
John Sprogle	1859	Israel Cripe	1904

###### Ministers Elected

David Emmert	1854	George Grove	1866
Michael Sissler	1857	Joseph Stitzel	1869
John Buck	1857	George Grl	1869
Henry P. Strickler	1859	Jacob B. Grove	1875
John J. Emmert	1864	Franklin Myers	1878

###### Pastors in Mount Carroll

John H. Harris	1914-1915	Israel Cripe	1916-1921
W. J. Barnhart	1915-1916	Ezra Lutz	1921-1923

###### Elders at Arnold's Grove

Henry Strickler	1842-1852	John J. Emmert	1869-1891
Christian Long	1852-1869	Wm. H. Eisenbise	1891-1922

## Elders in Mount Carroll

J. G. Royer	1908-1911	Ezra Lutz	1922-1924
P. R. Keltner	1911-1912	G. G. Canfield	1924-1925
David Rowland	1912-1914	I. R. Young	1925-1930
I. R. Young	1914-1919	Wm. H. Eisenbise	1930-1931
James M. Moore	1919-1922	P. F. Eckerle	1931-1932

## Letters Issued, 1932, When Disorganized

Roy Altemay	Ida Patten
Carrie Bissicumer	Fannie Rausch
Katie Butt	Myrtle Rausch
Israel Cripe	Oscar Rausch
Delilah Cripe	Henry Rausch
Robert Johnson	Charles Rausch
Maude Wingert Johnson	Ida Rausch
Chris W. Moreheardt	Ella Wiley
Anna Mary Moreheardt	

## Batavia—1896

## Charter Members

Charles Ballard	Sadie Horner
Henry and Sadie Barkdoll	Sarah Jane Korkin
Cannie Barkdoll	Herman Kosier
Willie Barkdoll	Rufus Mohler and wife
Kathryn Barkdoll	Katie Miller
Annie Fry	Samuel and Mary Netzley
George Hawbecker	Mary Zollers

## Minister Moved In: Alvin Pollock, 1898

## Pastors

Alvin L. Pollock	1898-1901	C. H. Keiser	1921-1922
Calvin McNalley	1901-1903	E. F. Weaver	1922-1923
George M. Lauver	1903-1906	Galen T. Lehman	1923-1926
James M. Moore	1906-1908	Bennett Stutzman	1926-1928
S. S. Blough	1908-1911	Russell G. West	1928-1931
E. E. Eshelman	1911-1914	C. O. Showalter	1931-1934
Franklin J. Byer	1914-1917	S. L. Barnhart	1934-1937
A. P. Musselman	1917-1919	David R. Landis	1937-
J. S. Flory	1919-1921		

## Elders

Simon E. Yundt	1896-1900	Ezra Flory	1920-1922
J. H. Moore	1900-1907	M. J. Weaver	1922-1924
James M. Moore	1907-1916	J. E. Miller	1924-1931
C. C. Kindy	1916-1918	Ralph White	1931-1938
George Heagley	1918-1920	J. Clyde Forney	1938-

**Cherry Grove—1859****Charter Members**

Michael Bollinger and wife	David Puterbaugh
John Bollinger and wife	George Puterbaugh
Sarah Boyd	Sallie Puterbaugh
Jacob L. Butterbaugh and wife	John and Susan Rowland
Elias Finnefrock	Isaac and Mary Ann Rowland
Barbara Hinebaugh	David B. Royer and wife
Isaac Lutz and wife	John Sprogle and wife
Samuel Lahman and wife	Harriet Sword
Francis McNutt and wife	George Sword and wife
Jacob Sword and wife	David Sword
Nicholas Puterbaugh and wife	Samuel Sword and wife
Catherine Puterbaugh	Samuel Wolf and wife
	Jacob Zuck and wife

**Ministers When Organized**

Michael Bollinger	John Sprogle
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**Ministers Elected**

Jonas DeHaven	1863	Collin P. Rowland	1890
David B. Puterbaugh	1871	I. R. Young	1893
Samuel Peck	1872	Harry Gossard	1907

**Ministers Moved In**

Henry Martin	1864	Benjamin F. Miller	1875
John Wolf	about 1868	J. H. Moore	1876
Isaac Schmucker	about 1870	Joseph Stitzel	1887

**Pastors**

Ira Weaver	1918-1928	W. E. West	1936-1939
William A. Deardorff	1928-1933	Merle Hawbecker	1939-
I. D. Leatherman	1933-1936		

**Elders**

John Sprogle	1859-1872	Charles E. Delp	1927-1929
Michael Bollinger and Enoch Eby	1872-1876	William A. Deardorff	1929-1933
Henry Martin	1876-1905	I. D. Leatherman	1933-1937
Franklin Myers	1905-1911	W. E. West	1937-1939
I. R. Young	1911-1927	Merle Hawbecker	1939-

**Bethel (Naperville)—1860****Charter Members**

Samuel Cline and wife	Samuel Lehman and wife
Joshua Erb and wife	Christian Martin and wife
Samuel Grove and wife	Jacob Netzley and wife
Levi Harbranft and wife	

Resident Minister When Organized: Samuel Lehman  
 Minister Moved In: John Hollinger, 1878



## Ministers Elected

Christian Martin	1860	Harvey Barkdoll	1893
Jacob Sollenberger	1874	Ira Sollenberger	1912
George Murrey	before 1878	Clarence Yohn	1912
Simon E. Yundt	1878	E. S. Fry	1917
V. C. Vroman	1887	G. E. Barkdoll	1917
Aaron Sollenberger	1891	David R. Landis	1937

## Pastors

I. C. Snavely	1908-1913	W. E. Buntain	1920-1924
I. R. Beery	1913-1915	J. S. Flory	1924-1931
W. J. Horner	1915-1916	Ralph White	1931-1938
C. C. Kindy	1916-1917	S. Earl Mitchell	1938-1941
R. O. Roose	1917-1918	Galen B. Ogden	1941-
J. H. Morris	1918-1920		

## Elders

Samuel Lehman	1860-1874	W. J. Horner	1912-1920
Christian Martin	1874-1897	J. H. Morris	1920-1922
Jacob Sollenberger	1897-1901	D. D. Funderburg	1922-1931
Daniel Dierdorff	1901-1902	J. W. Lear	1931-1938
Joseph Amick	1902-1909	Rufus D. Bowman	1938-1939
S. S. Blough	1909-1911	J. Clyde Forney	1939-
J. H. Moore	1911-1912		

## Chicago, First Church—1889

## Ministers Elected

H. P. Albaugh	1905	Roy Frantz	1916
M. R. Myers	1905	Earl Breon	1917
S. S. Neher	1906	John Luke Hoff	1918
A. F. Wine	1906	August Beck	1920
H. A. Claybaugh	1914	Mrs. Catherine B. Van	
Elgin S. Moyer	1916	Dyke	1920

## Ministers Moved In (Partial List)

Dr. G. H. Van Dyke	1895	T. A. Eisenbise	1912
E. B. Hoff	1904	J. Hugh Heckman	1912
A. C. Wieand	1905	Ezra Flory	1912
James M. Moore	1905	E. E. Eshelman	1913
George M. Lauver	1905	L. R. Peifer	1914
C. W. Eisenbise	1906	E. G. Hoff	1916
B. F. Heckman	1907	Omer B. Maphis	1916
Paul Mohler	1908	J. W. Lear	1919
E. S. Gregory	1908	F. E. Mallott	1920
J. E. Keller	1908	D. W. Kurtz	1932
J. S. Zimmerman	1909	Rufus D. Bowman	1937
Warren W. Slabaugh	1910	William Beahm	1938
Frank Sargent	1912		

## Pastors Chicago Church

W. R. Miller	1889-1904	Herbert F. Richards	1918-1920
E. B. Hoff	1904-1905	J. W. Lear	1920-1923
David S. Filbrun	1905-1908	Floyd E. Mallott	1923-1924
A. F. Wine	1908-1909	Forest Eisenbise	1924-1925
Bethany ministers	1909-1918		

## Pastors First Church

H. L. Hartsough	1925-1929	M. Clyde Horst	1935-1940
N. M. Shideler	1929-1930	J. F. Replogle	1940-1941
James M. Moore	1930-1935	Harper S. Will	1941-

## Pastors Hastings Street

W. J. Horner	1913-1920	S. Earl Mitchell	1937-1938
Marshall Wolf	1920-1921	Cletus S. Myers	1938-1939
Merlin C. Shull	1921-1928	Chester Van Dyke	1939-1940
E. Wayne Gerdes	1928-1936	Fred V. Dean	1940-
Roy White	1936-1937		

## Elders

J. G. Royer	1889-	G. M. Lauver	1909-1912
J. H. Moore	-1902	R. H. Nicodemus	1912-1916
E. B. Hoff	1902-1906	D. H. Keller	1916-1919
D. S. Filbrun	1906-1908	J. W. Lear	1919-1929
James M. Moore	1908-1909	W. W. Slabaugh	1929-

## Douglas Park—1938

## Charter Members

Joe Alexander	Mildred Gerout
Mrs. Alfred Berger	Mrs. Edna Holly
Carrie Boggs	Mrs. Stella Kulege
Estella Boggs	Jennie Kulege
Barbara Boggs	Mrs. Elmer Lesch
Della Bosserman	Mrs. Elizabeth Long
Mrs. Emma Cook	Mrs. Catherine Lyda
James Davis	Mrs. Alec MacPheat
Charles Fausnacht	Harry Martz
Lois Fausnacht	Lucille Martz
Thelma Fasnacht	Walter Miller
Alva Fike	Mrs. Walter Miller
Edna Fike	Mildred Miller
Gloria Pilipoff	Lester Montgomery
Arthur Gasch	Mrs. Anna Nelson
Mae Gasch	Mrs. Steve Nestor
Alfretta Gemein	Peter Olsen

Luella Olsen	Arlene Tomany
Ray Olsen	Lloyd Tomany
Irene Over	John Tomany, Jr.
Mrs. Nellie Peterson	Willard Tomany
James Phillips	Betty Pearl Trent
Mrs. James Phillips	Mrs. Orville Trent (Jessie)
Gerald Pittman	Maxine Trent
Mrs. Ella Pittman	Mrs. Joe Tripicchio
Florence Pittman	Olivia Turner
Margaret Ruhwedl	Mrs. Louis VanMeter (Sidell)
Alberta Ruhwedl	Mrs. Goldie Vorlick
Mrs. Dorothy Saraceno	Mrs. Louise Walker
Roberta Shampine	Mrs. Jack Weber (Nettie)
Mrs. Blanche Simmons	Roy Irvin White
John Tomany	Mrs. Roy White
Mrs. John Tomany (Mabel)	Lester Wise
Clayton Tomany	Mrs. Ezra Wise (Rose)

Elder, W. W. Slabaugh  
 Deacon, Charles Fasnacht  
 Clerk, Mildred Herout

#### Pastors

E. E. Eshelman	1915-1916	W. E. Breon	1924-1925
C. G. Shull	1916-1919	Merlin G. Shull	1925-1928
O. E. Messamer	1919-1922	Ora Huston	1928-1936
Earl M. Frantz	1922-1923	Roy White	1936-
Harlan J. Brooks	1923-1924		

#### Dixon—1908

##### Charter Members

William Berg	Thomas E. Hultz
Emma Berg	Hattie S. Hultz
Edith Berg	A. J. Kindig
Elmer Berg	Bessie Kindig
Minnie Bowers	Louisa Kindig
Charles B. Boyd	C. E. Kinney
Mary Brown	Warren W. Lehman
M. Ellen Cramer	Elizabeth A. Lehman
M. L. Cooper	Margaret Lehman
Flora Cooper	George W. Miller
Bessie Dickey	Minnie Miller
Peter Frantz	Mabel O. Miller
Lillie Frantz	A. L. Moats
Roy Frantz	Ellen Moats
Samuel C. Greenawalt	Lula M. Moats



Edith McWithy  
Henry Plum  
Mary Plum  
Charles A. Spencer

Myrtle Spencer  
Leona Spencer  
J. Howard Thompson

### Pastors

George W. Miller	1907-1908	A. R. Coffman and	
Olin F. Shaw	1908-1916	D. A. Rowland	1926-1927
J. J. Johnson	1916-1922	B. C. Whitmore	1927-1932
W. C. Sell	1922-1924	Wm. E. Thompson	1932-
A. L. Sellers	1924-1926		

### Elders

John Heckman	1908-1909	G. L. Wine	1927-1929
Olin F. Shaw	1909-1916	B. C. Whitmore	1929-1931
John Heckman	1916-1924	Wm. E. Thompson	1931-
O. D. Buck	1924-1927		

### Elgin—1899

#### Charter Members

Joseph Amick	Emma Mahan
Hannah Amick	J. H. Moore
Daniel Beard	Phoebe Moore
Samuel M. Eshelman	James M. Moore
Mrs. Samuel M. Eshelman	Ella Moore
Anna Eshelman	L. A. Plate
Charles Eshelman	Laura Plate
Effie Eshelman	Galen B. Royer
Harry Eshelman	Anna Royer
Gertrude Eshelman	Elizabeth Royer
John S. Flory	Daniel L. Royer
Alice Flory	John Wolfe
Mattie Hohf	George Wyatt
Agnes McDannel	Nancy Wyatt
Grant Mahan	

#### Resident Ministers When Organized

Joseph Amick	Galen B. Royer
J. H. Moore	

#### Ministers Moved In

Mark D. Early	1900	J. E. Miller	1915
Howard Miller	1901	Edward Frantz	1915
E. M. Cobb	1904	H. A. Brandt	1917
J. H. B. Williams	1908	Virgil C. Finnell	1918
S. C. Miller	1911	H. Spenser Minnich	1918

M. R. Zigler	1919	D. D. Funderburg	1936
W. D. Nolley	1919	Merlin C. Shull	1938
Ezra Flory	1920	Ora W. Garber	1939
C. D. Bonsack	1921	Raymond R. Peters	1940
W. O. Beckner	1925	L. Avery Fleming	1940
E. G. Hoff	1928	Carl Zook	1940
Rufus D. Bowman	1929	Earl Kurtz	1940
Leland S. Brubaker	1936		

## Pastors

W. Carl Rarick	1912-1914	M. R. Zigler	1928-1930
M. J. Weaver	1921-1924	B. F. Waas	1930-1934
H. H. Helman	1924-1928	J. Clyde Forney	1934-

## Elders

Joseph Amick	1899-1908	J. E. Miller	1919-1921
Galen B. Royer	1908-1913	C. D. Bonsack	1921-1926
J. H. B. Williams	1913-1915	M. R. Zigler	1926-1930
J. E. Miller	1915-1916	B. F. Waas	1930-1935
J. H. B. Williams	1916-1919	S. C. Miller	1935-

## Ministers Elected

James M. Moore	1899	Quincy A. Holsopple	1906
Carl Petry	1905	William Eiler	1909
Charles V. Taylor	1905	Paul S. Hersch (licensed)	1940

## Freeport—1920

## Charter Members

Joseph T. Bere	Catherine Canfield
Thomas Bere	Malinda Christy
Mrs. Susan Bere	Laverda Christy
Quinter Bere	William J. Davis
Mrs. Maria Bilker	Herman Dornick
Frank A. Brown	Mrs. Amanda Dornick
Mrs. Gladys Brown	Galen Dornick
Lieta Brown	Alberta Dornick
Ray Byrem	Howard Dornick
Mrs. Irene Byrem	Mrs. Jesse Dornick
Valley Byrem	Mrs. Lizzie Freese
Loreta Byrem	Mrs. Vandalia Grim
Belva Byrem	Mrs. Bess Kinney
Denzil Byrem	Beattie Kinney
G. G. Canfield	Joseph Lapp
Mrs. G. G. Canfield	Mrs. Emma Lapp
Esther Canfield	Rowland Lapp

Almond Lapp	Mrs. Ethel Sheony
Ethel Lapp	William Shirk
Roy Long	Mrs. Laura Shirk
Mrs. Fern Long	May Shirk
Ezra Martin	Clarence Shirk
Mrs. Bessie Martin	H. T. Stees
Hans Peterson	Mrs. Jennie Stees
Mrs. Kate Peterson	Thomas Stees
Joseph L. Richard	Mary Jane Stees
Mrs. Clara Richard	Joseph Stees
Millard Richard	Charles Whitmore
Walter Rowland	Mrs. Bertha Voss

## Pastors

P. R. Keltner	1912-1921	Supply	1927-1928
G. G. Canfield	1921-1925	Niels Esbensen	1928-1937
Ernest Wampler	1925-1926	D. D. Harner	1937-1939
Paul Wingerd	1926-1927	Clarence B. Fike	1939-

## Elders

P. R. Keltner	1920-1921	O. D. Buck	1929-1931
G. G. Canfield	1921-1925	D. D. Funderburg	1931-1936
Ernest Wampler	1925-1926	Niels Esbensen	1936-1937
G. L. Wine	1926-1929	I. D. Leatherman	1937-

## Franklin Grove (Rock River)—1845

## Charter Members

Joseph Emmert	David Gantz
Catherine Emmert	Elizabeth Seitz
Jacob Emmert	Christian Lahman
Polly Emmert	Elizabeth Lahman
John Emmert	Hannah Riddlesbarger
Mary Emmert	Isaac Seitz
Susan Edmunds	

Resident Minister When Organized: Joseph Emmert

## Ministers Elected

Levi Raffensbarger	1851	Clarence W. Lahman	1901
Daniel Dierdorff	1860	Edwin Knouse	1906
Levi Trostle	1862	Frank E. Wingert	1906
Joseph C. Lahman	1864	John S. Noffsinger	1915
Samuel C. Lehman	1868	Galen T. Lehman	1919
Cyrus M. Suter	1889	David Studebaker (li-	
David B. Senger	1892	censed)	1938
O. D. Buck	1900		



## Ministers Moved In

Samuel Lehman, Sr.	1854	Elmer Price	1898
Paul Wetzel	1854	Oscar W. Neher	1920
Andrew Dierdorff	1855	Isaac Frantz	1921
Jonathan Lichty	1864	David Neher	1923
William J. Thomas	1868	J. H. Brindle	1923
John H. Filmore	in 1860's	Oscar Stern	1935
Henry Koontz	1878	D. C. Snider	1937

## Pastors

O. D. Buck	1908-1934	S. L. Cover	1937-
Paul B. Studebaker	1934-1937		

## Elders

Joseph Emmert	1845-1854	Daniel Dierdorff	1881-1898
Samuel Lehman, Sr.	1854-1860	Cyrus M. Suter	1898-1914
Andrew Dierdorff	1860-1876	O. D. Buck	1914-
Levi Raffensbarger	1876-1881		

## Hickory Grove—1858

## Charter Members

Andrew Baker and wife	Mathias Harnish and wife
John Bowman and wife	Henry Harnish and wife
Nellie Bowman	John Kessler and wife
Clara Bowman	Aaron Musselman and wife
Daniel Crouse and wife	David Rittenhouse and wife
Hannah Crouse	Michael Sissler and wife
Ann Graeff	Lyman Tomilson
Daniel Harnish and wife	Lizzie Warfield
Michael Harnish and wife	

## Resident Ministers When Organized

David Rittenhouse	Michael Sissler
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## Ministers Elected

George D. Zollers	1869	Jacob Harrison Crouse	1878
Jesse Y. Heckler	1874		

## Pastors

William H. Eisenbise	1912-1918	Oscar Diehl	1926-1930
G. G. Canfield	1918-1920	Russell Showalter	1930-1933
Paul B. Studebaker	1920-1923	J. H. Mathis	1933-1934
J. Emmert Stover	1923-1925	William Kendall	1934-
William Brenneman	1925-1926		

## Elders

David Rittenhouse	1858-1860	P. F. Eckerle	1921-1923
Michael Sissler	1860-1879	Paul B. Studebaker	1923-1925
George D. Zollers	1879-1900	Charles E. Delp	1924-1927
J. Harrison Crouse	1900-1912	S. S. Plum	1927-1929
William H. Eisenbise	1912-1918	J. W. Lear	1929-1932
M. W. Emmert	1918-1921	D. D. Funderburg	1932-

## Lanark—1878

## Charter Members

Jacob Arnold	Leah Eshelman
Elizabeth Arnold	Susan Forney
David Arnold	Christian Harter
Henry Arnold	William Herrington
Susan Arnold	Sarah Herrington
Ezra J. Barkley	William Henkel
Lydia Barkley	Nancy Henkel
Annie Barkley	Jane Hobson
Andrew J. Blough	Mark Hodge
Susan Blough	Susie Hodge
Catherine Bishop	Edmund Horner
Daniel Boaz	Peter Horner
Sarah Boaz	Wilimina Horner
Rudolph Christianson	Mary Horner
Mary Connard	Daniel Kingery
Joseph Dean	Matilda Kingery
John Ditzworth	Ida Kingery
Catherine Ditzworth	Christina Laird
Elias Dubble	Levi Lichty
Joseph Dubble	Ann Lichty
Maggie Dubble	Emma Lichty
Mollie Dubble	Joseph Livengood
Susan Dubble	Susan Livengood
Joseph Eby	George Long
Sarah Eby	Mary Long
Lyman Eby	Christina Long
Amanda Eby	Mahlon McNeer
David F. Eby	Maggie Middlekauff
Martha Eby	Laura Miller
Daniel Eckman	Jacob Miller
Mrs. Daniel Eckman	Susan Miller
Andrew Emmert	Maggie Miller
Catherine Emmert	Elizabeth Misener
Josiah Emmert	Annie Moist
M. M. Eshelman	J. H. Moore
Lizzie Eshelman	Mary Moore
Samuel Eshelman	Ida Myers
Callie Eshelman	Amanda Myers

Samuel Peck	Rose Ann Schrock
Elizabeth Peck	Levi Schmucker
John H. Peck	Sarah Schmucker
Mary B. Peck	Morris Schmucker
Jacob Peck, Sr.	Emma Schmucker
Jacob C. Peck	Mary Schmucker
Martha Peck	Sam G. Souders
L. A. Plate	Catherine Souders
John Price	Ella Souders
Ella Price	Emma Stover
Saloma Price	M. Strickler
Sarah Puterbaugh	Mary C. Strickler
Isaac Rowland	Maggie Strickler
Mary Ann Rowland	M. V. Sword
Moses Royer	Aaron Warble
Catherine Royer	Catherine Warble
Henry Slifer	Jacob Warble
Lydia Slifer	Lizzie Warble
Josiah Schrock	

## Resident Ministers When Organized

J. H. Moore	Samuel J. Peck
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## Ministers Elected

M. M. Eshelman	1878	Samuel I. Newcomer	1888
S. J. Harrison	1880	P. F. Eckerle	1901
J. Scott Snively	1884		

## Ministers Moved In

Joseph Stitzel	1883	Clyde Broadwater	1926
D. B. Puterbaugh	1898	Henry Baum	1936

## Pastors

J. C. Murray	1894-1895	J. Clyde Forney	1924-1926
I. B. Trout	1895-1915	Forest Eisenbise	1926-1931
I. R. Beery	1915-1918	I. D. Leatherman	1931-
J. M. Moore	1918-1924		

## Elders

*J. H. Moore	1878-1880	I. B. Trout	1897-1915
J. H. Moore	1880-1883	John Heckman	1915-1916
David B. Eby	1883-1884	*P. F. Eckerle	1916-1919
*S. J. Harrison	1884-1891	J. M. Moore	1919-1922
George D. Zollers	1891-1894	P. F. Eckerle	1922-1937
J. C. Murray	1894-1895	I. D. Leatherman	1937-
*Joseph Stitzel	1895-1897		

\*Foreman.



**Milledgeville—1858 or '59****Charter Members**

Samuel H. Herrington	Elias Livengood
Elizabeth Herrington	Henry Myers and wife
William Horning and wife	Phillip Myers
Solomon Lichty	Michael Myers
Polly Lichty	Lydia Myers
Abraham Livengood	Levi Nedrow
Fannie Livengood	Katie Nedrow
Henry Livengood	

**Resident Ministers When Organized: Solomon Lichty**

William Horning	Henry Myers
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**Ministers Elected**

William Provant	1859	J. E. Miller	1888
Z. T. Livengood	1881	William Kendall	1934
T. T. Myers	1886		

**Ministers Moved In**

Martin Myers	1863	Jacob Hauger	1870
Daniel M. Miller	1864	Tobias Myers	1876
Michael Kimmel	1864		

**Pastors**

Tobias S. Fike	1897-1898	Supply	1911-1916
P. B. Fitzwater	1898-1902	O. F. Shaw	1916-1923
Tobias S. Fike	1902-1903	Paul B. Studebaker	1923-1926
C. B. Smith	1903-1907	Jefferson H. Mathis	1926-1933
P. F. Eckerle	1907	W. S. Bell (Prog.)	1933-1938
D. E. Brubaker	1907-1909	Paul E. Miller	1939-
D. F. Warner	1909-1911		

**Elders**

Henry Myers	1858-1871	J. E. Miller	1911-1916
Martin Myers	1871-1882	Olin F. Shaw	1916-1919
Daniel M. Miller	1882-1886	John Heckman	1919-1920
S. Z. Sharp	1886- ?	Olin F. Shaw	1920-1923
J. G. Royer	? -1897	Paul B. Studebaker	1923-1927
J. H. Moore and		Jefferson H. Mathis	1927-1933
I. B. Trout	1897- ?	P. F. Eckerle	1933-1936
David Rowland	? -1903	I. D. Leatherman	1936-1938
C. B. Smith	1903-1907	Galen G. Gerdes	1938-1939
D. E. Brubaker	1907-1909	I. D. Leatherman	1939-
D. F. Warner	1909-1911		

Those Who Withdrew and Formed the Brethren Church  
(Progressive) 1884

Joseph Blough  
Abraham Brand  
Sophia Brand  
Francis Brand  
Roselin Brand  
Della Coleman  
James Coleman  
Daniel Fike  
Elias Fike  
Lizzie Fike  
Ellen Gnagey  
Samuel Hoover  
Olive Hollowell  
Abraham Lichty  
Z. T. Livengood

Abraham Livengood  
Henry Livengood  
Binnie Livengood  
Susan Livengood  
Joseph Livengood  
A. L. Livengood  
Anna Miller  
Wilson Miller  
Henry H. Myers  
Amanda Myers  
Mary Myers  
Henry Walker  
John Schrock  
Mary Walker

Mount Morris (Silver Creek) 1867

Known Charter Members

Samuel Berger and wife  
Henry Butterbaugh and wife  
Margaret Butterbaugh  
Alice Butterbaugh  
John Barnhizer and wife  
John Diehl and wife  
L. W. and Elizabeth Davis  
Mrs. Elias Etnyre  
David Emmert and wife  
Michael and Sarah Emmert  
Susan Emmert  
Daniel Emmert  
Theodore and Catherine Emmert  
John Fridley and wife  
David Fridley and wife  
Benjamin Fridley and wife  
Andrew Fridley and wife  
Mrs. Ann Hildebrand  
Henry and Ella Kern  
Samuel and Catherine Long  
John Long and wife  
Jacob and Frances Long  
Andrew Long and wife  
Isaac and Mary Long  
Rebecca Long  
Elnora Long

Nancy McQuilken  
John W. Moats and wife  
John Henry and Sarah Miller  
Susan Price Miller  
Daniel Moats and wife  
Solomon and Betty Nalley  
Mrs. Newcomer (Emanuel's mother)  
M. S. and Mary Newcomer  
Samuel C. Price and wife  
David E. and Helen Price  
William Price and wife  
Joseph and Nancy Rowe  
Christian Rowland and wife  
Samuel Shafer  
Benjamin and Catherine Swingley  
Andrew Slifer and wife  
Mrs. Malinda Shaw  
Andrew and Sarah Shaner  
Daniel and Sarah Stover  
Anna Stuff  
—— Swartz  
Abram Toms and wife  
William and Susannah Toms  
Nancy Wetzel  
John and Catherine Wolf

Daniel and Charlotte Wolf  
Mrs. Catherine Wolf  
Elizabeth Wagner

Andrew Wagner and wife  
William and Nancy Young  
Daniel and Mary Zellers

#### Resident Ministers When Organized

John W. Moats

David E. Price

#### Ministers Elected

D. L. Miller	1887	Nelson Shirk	1900
E. S. Young	1888	A. L. Clair	1900
Ephraim P. Trostle	1888	Geo. W. Furrey	1901
Galen B. Royer	1889	J. F. Souders	1901
Wilbur B. Stover	1891	Chas. H. Keltner	1905
Geo. N. Falkenstein	1892	Geo. W. Hollinger	1912
G. J. Ferken	1895	Benjamin F. Summer	1912
Calvin McNalley	1898	A. J. Brumbaugh	1912

#### Ministers Moved In

Fred Bakener	1879	David D. Culler	1904
J. W. Stein	1879	Michael W. Emmert	1904
J. H. Moore	1881	N. J. Miller	1904
Joseph Amick	1882	M. M. Sherrick	1907
W. C. Teeter	1882	Levi S. Shively	1908
E. A. Orr	1882	Oscar Neher	1911
S. Z. Sharp	1882	U. J. Fike	1912
J. B. Brumbaugh	1883	Mrs. Mattie Dolby	1915
J. G. Royer	1884	John S. Noffsinger	1915
D. E. Brubaker	1889	Amos R. Eikenberry	1916
Simon E. Yundt	1890	W. E. West	1916
David Hollinger	1892	Roy Dilling	1917
Daniel Hershey	1894	A. J. Brumbaugh	1921
James M. Neff	1894	H. N. Butler	1924
J. E. Miller	1894	W. W. Peters	1925
Isaac Barnhizer	1897	E. R. Henricks	1925
W. G. Cook	1900	C. E. Davis	1929

#### Pastors

Leonard H. Root	1916-1918	F. E. McCune	1928-1936
F. E. McCune	1919-1924	Supply	1936-1937
G. L. Wine	1924-1928	Foster B. Statler	1937-

#### Elders

David E. Price	1867-1903	G. L. Wine	1923-1929
D. L. Miller	1903-1910	W. E. West	1929-1936
J. G. Royer	1910-1911	O. D. Buck	1936-1937
M. W. Emmert	1911-1915	W. E. West	1937-1938
M. M. Sherrick	1915-1921	E. R. Henricks	1938-



**Pine Creek—1858****Charter Members**

Susan Adams	Benjamin Kessler and wife
Josiah Ashenbrenner and wife	Margaret Jones
Abram Buck and wife	Amelia Joy
Jacob Buck and wife	Mrs. Kiefer
John Bovey and wife	Samuel Lahman and wife
Emely Byerly	Elias Mumma and wife
Mrs. Kate Barnhart	Margaret Newcomer
David Funk and wife	Mrs. Sara Newcomer
Mrs. William Funk	Daniel G. and Etta Price
Mrs. Peter Funk	John W. and Nancy Price
Katie Funk	Mrs. Mary Powell (Foot)
John Forney and wife	(Wilson)
Mary Goughnour	Benjamin and Mary Rowland
— Grim and wife	Zeru Rowland
Isaac Grush and wife	Mrs. Martin Rohrer
— Hammond and wife	Anna Stuff
Mrs. George Hamilton	Mrs. John Schechter
Isaac Hershey and wife	Mrs. Teeter
Caleb Hershey	Jacob Teeter and wife

**Resident Ministers When Organized**

John Forney	Isaac Hershey
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**Ministers Elected**

Jacob Buck	1859	John Gilbert	1882
William Funk	1862	D. L. Forney	1884
Edmund Forney	1866	Callo Fahrney	1889
D. E. Brubaker	1866	C. C. Price	1894
Peter Funk	1867	John Lampin	1899
Peter Eisenbise	1876	William Lampin	1900
Albert Titus	1881	C. W. Stauffer	1907

**Ministers Moved In**

John Heckman	1892	John H. Brindle	1928
W. E. Trostle	1896		

**Pastors**

C. C. Price	1908-1920	Nelson H. Rittenhouse	
J. H. Fyock	1920-1924		1935-1938
U. H. Hoefle	1924-1929	Supply	1938-1939
J. H. Brindle	1929-1932	William Kendall	1939-1940
C. H. Gehman	1932-1935	Nelson Rittenhouse and William Kendall	1940-

## Elders

Joseph Emmert	1858-1862	S. S. Plum	1920-1927
Isaac Hershey	1862-1869	C. W. Stauffer	1927-1929
David Miller	1868-1873	John H. Brindle	1929-1938
William Funk	1873-1873	I. D. Leatherman	
Edmund Forney	1873-1890	(Dist Com.)	1938-1940
John Heckman	1899-1908	William E. Thomson	1940-
C. C. Price	1908-1920		

## Polo—1905

## Charter Members

Barbara Albright	Eva Horton
John and Eliza Burner	Jacob S. and Louisa Line
Frances Brand	John C. and Lillie Lampin
Jacob and Mary Brown	Susie Longenecker
Alex Brown	Grace Longman
Mrs. Sabilla Clemmer	Rena Longman
Emile Canfil	Henry and Sarah Miller
Adaline Diehl	Frank Z. Miller
Mrs. Christianna Dodson	Mathias and Ellen Myers
George Fry	Etta Myers
Herman and Anna Fry	Mrs. Cora Malona
John H. and Mary Gilbert	Mrs. May
Charles Gilbert	Louisa McPherson
Albert and Elizabeth Gilbert	Upton and Alice Powell
Elizabeth Gilbert	Alma Powell
David and Catherine Gilbert	John and Rosa Rohrer
Minnie Gilbert	Frank and Alice Shepley
Bertha Gilbert	Ella Spickler
Martha Gilbert	Emma Spickler
Ellen Gilbert	Lawrence and Mary Stull
Lena Gilbert	Ananias H. and Jane Stauffer
Harry Gilbert	Mary Travis
Daniel Gilbert	Emma Travis
Mrs. Frank Gilbert	Elva and Anna Toms
Phillip and Louisa Graybill	Earl Toms
Martin Groft	William Toms
Florence Horton	Allen Wade
Charles Horton	Benjamin and Susan Wolf

## Ministers Moved In

David A. Rowland	1905	Francis Shenefelt	1930
John C. Lampin	1905	Oscar Barnhart	
John Heckman	1908	Wm. G. Eisenbise	
William Lampin	1909	C. W. Stauffer	1933
E. M. Shenefelt	1930		

## Ministers Licensed

Clarence C. Heckman	1924	William Hare	1934
Rowland P. McIlnay	1924		

## Pastors

David A. Rowland	1905-1908	Wm. E. Thompson	1925-1932
John Heckman	1908-1914	Arthur L. Warner	1932-1935
F. A. Myers	1914-1918	Ora W. Garber	1935-1937
Merlin G. Miller	1918-1919	H. Jesse Baker	1937-1941
G. L. Wine	1919-1922	M. E. Clingenpeel	1941-
John S. Flory	1922-1925		

## Elders

John Heckman	1905-1925	*Arthur L. Warner	1932-1935
G. L. Wine	1925-1927	Ora W. Garber	1935-1937
Wm. E. Thompson	1927-1932	H. Jesse Baker	1937-

\*Foreman.

## Rock Creek—1866

## Resident Ministers When Organized

Samuel Haldeman	William Horning
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## Ministers Elected

Jacob L. Myers	1866	David E. Gerdes	1890
Ashley Ferguson	1866	William Grater	1893
Joseph L. Myers	1868	John W. Miller	1900
Abram Grater	1885	Galen G. Gerdes	1936

Minister Moved In: John Gotwalls, 1883

## Elders

David Rittenhouse	1866-1868	Jacob L. Myers	1904-1910
Samuel Haldeman	1868-1870	S. I. Newcomer	1910-1914
Edmund Forney	1870-	J. G. Royer	1914-1916
William Horning	1883	O. F. Shaw	1916-1917
Geo. D. Zollers	1883-1885	David E. Gerdes	1917-1918
Jacob L. Myers	1885-1900	John Heckman	1918-1920
Wm. H. Eisenbise	1900-1902	David E. Gerdes	1920-1934
P. R. Keltner	1902-1904	John W. Miller	1934-1938

## Letters When Disorganized, 1938

Bert Bechtol	L. J. Gerdes
Rebecca Gerdes	Edith Gerdes
Galen G. Gerdes	Ralph Gerdes
Iva Gerdes	Robert Gerdes



Ruth Gerdes  
 Barbara Gsell  
 Roy Hecker  
 Mae Hecker  
 Jean Hecker  
 Leon Hecker  
 James Hecker  
 Arthur Longenecker  
 Maggie Longenecker

Charles Mock  
 John W. Miller  
 Katherine Miller  
 Clara Null  
 Mary Price  
 Lizzie Shultz  
 Mrs. Nettie Wells  
 Alice Woessner

### Rockford—1911

#### Charter Members

George Andrews and wife	Samuel Mullen
Marie Andrews	Ralph Morse
E. W. Andrews and wife	Katherine Morse
G. W. Andrews and wife	Harry Price
Mrs. Emma Barrett	Joseph Richard and wife
Mrs. S. Baldock	Nellie Richard Rowland
Fred Baldock	Ethel Richard
Mrs. Lydua Bricknel	Amos Swartz
Ross Falconer and wife	Miss Goldie Swartz
Mrs. Maggie Gill	Anna Switzer
William Hedrick and wife	Clarence Thompson and wife
Elsie Hedrick Taylor	Harry Ward
P. R. Keltner and wife	George Ward and wife
Mrs. Susan Lohman	Mrs. Susan Wertz
Mrs. Mary Main	David Whetzel
Mrs. Ellen Main	Edward Zellers

#### Ministers Elected

R. H. Cox	1917	Earl Andrews	1920
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#### Pastors

P. R. Keltner	1906-1912	G. G. Canfield	1925-1928
O. P. Haines	1912-1918	B. F. Stutzman	1928-1929
R. H. Cox	1918-1919	Frank D. Howell	1929-1930
Harvey Snell	1919-1921	D. D. Funderburg	1930-1936
Earl Andrews	1921-1923	J. S. Flory	1936-1939
John Roller	1923-1924	Ralph Fry	1939-1940
Supply	1924-1925	Carl Smucker	1940-

#### Elders

John Heckman	1911-1915	O. D. Buck	1921-1922
E. P. Trostle	1915-1918	S. S. Plum	1922-1925
L. H. Root	1918-1919	W. E. West	1925-1930
O. B. Redenbo	1919-1920	J. W. Lear	1930-1938
Harvey Snell	1920-1921	D. D. Funderburg	1938-

**Shannon—1875****Charter Members**

Henry Bartholemew and wife	William Lutz and wife
John and Catherine Eisenbise	John and Catherine Lutz
Elias Forney and wife	Frank Price
Lemuel Hillery and wife	S. Rowland and wife
Frances and Catherine McNutt	Susan Royer
R. F. McCune and wife	Levi B. Shirk
L. Mattis	— Spero and wife
Nancy Moinst	J. H. Showalter and wife
P. R. Keltner	Samuel H. Sprogle and wife
Samuel Lahman and wife	Mary Yeager
Isaac and Elizabeth Lutz	Jane Zuck

**Resident Ministers When Organized**

Lemuel Hillery	Solomon Mattis
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**Ministers Elected**

R. F. McCune	1875	David Rowland	1881
Samuel H. Sprogle	1878	Henry L. Baum	1892

**Ministers Moved In**

George Studebaker	1884	Charles E. Delp	1923
Arthur Bryan	1911		

**Pastors**

Lemuel Hillery	1874-1881	Henry L. Baum	1922-1924
David Rowland (free min.)	1891-1922	Charles E. Delp	1924-1926
		W. E. West	1926-1936

**Elders**

*Lemuel Hillery	1875-1876	David Rowland	1891-1922
David E. Price	1876-1882	Charles E. Delp	1922-1926
Edmund Forney	1882-1889	W. E. West	1926-1936
John J. Emmert	1889-1891		

\*Foreman.

When disorganized in 1936 letters were given to:

Mrs. John Anderson	Sadie Filer
Henry L. Baum	Frank Heisler and wife
Mrs. Maude Bons	Grandma Heisler
Lucile Bons	Valley Heisler
Frank Boyd	William Henze and wife
Mae Finchenmiller	Samuel H. Lahman and wife
Mrs. Earl Finchenmiller	Mrs. Kenneth Smith
Clarence Filer	E. Weigle and wife

**Sterling—1891****Charter Members**

E. Weigle and wife	P. R. Keltner
Joseph Bursk	Mrs. P. R. Keltner
Maggie Bursk	Mrs. Elizabeth Kauffman
Isaac Gara	Ellen Martin
Bertha Gara	Susie Martin
Amos Grater and wife	Josie Martin
Henry S. Hoak	George New
Ira Hoak	Sallie Praetzman
Alice Hecker	Emma Spencer
Thomas Hecker	Mary Strock
John Journey, Sr.	William Sheller and wife
Mrs. John Journey, Sr.	Jane Wilson
Louisa Journey	Dora Wilson

**Ministers Elected**

J. A. Brubaker	1901	E. Wayne Gerdes	1916
William Buckley	1910		

**Ministers Moved In**

J. S. Buckley	1904	John W. Miller	1938
E. Wayne Gerdes	1936		

**Pastors**

P. R. Keltner	1891-1905	H. E. Mohler	1918-1921
Supply	1905-1907	E. F. Caslow	1921-1924
Ezra Flory	1907-1908	S. S. Blough	1924-1929
E. M. Studebaker	1908-1909	J. F. Baldwin	1929-1933
Ezra Flory	1909-1912	Supply	1933-1934
J. F. Byer	1912-1912	Ezra Flory	1934-1935
J. U. G. Stiverson	1912-1916	B. F. King	1935-1938
L. E. Ulrey	1916-1918	Kenneth C. Bechtel	1938-

**Elders**

Daniel Dierdorff	1891-1892	E. F. Caslow	1922-1924
P. R. Keltner	1892-1905	S. S. Blough	1924-1929
John Heckman	1905-1911	John Heckman	1929-1931
Ezra Flory	1911-1913	J. F. Baldwin	1931-1932
Cyrus M. Suter	1913-1922	John Heckman	1932-

**Waddams Grove (Lena)—1859****Charter Members**

John Albert and wife	Allen Boyer and wife
W. J. H. Bauman	Gustiv Bretwitz and wife
Mary Bowman	Henry Crouse and wife
Stephen Bowers and wife	Elias Derr



Jacob Eby, Jr.	Lydia Lutz
Enoch Eby and wife	Catherine Midough
Jacob Eby, Sr., and wife	Henry Myers and wife
George Eby and wife	Isaac Myers and wife
Susannah Eby	Nancy Myers
Jacob Engbarth and wife	Michael Reber and wife
Hiram Fridley and wife	Isaac Rhodes and wife
Phillip Frefel and wife	Mary Romig
Lavina Moyer Goshorn	William Shirk and wife
Hannah Howe	John Wales and wife
Elias Johnson	Henry Wales and wife
Lydia Journey	Nicholas Weber and wife
Benjamin and Sarah Kepner	Anna Yeager
Michael Lauver and wife	Phillip Young and wife
Daniel Lechington and wife	

## Resident Ministers When Organized

Enoch Eby	Benjamin Kepner
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## Ministers Elected

W. J. H. Bauman	1860	Israel Stees	1882
Allen Bayer	1862	Levi H. Eby	1882
Isaac Myers	1862	P. R. Keltner	1883
Charles P. Guinter	1864	Ezra Lutz	1892
Abram Lutz	1869	William G. Eisenbise	1901
William K. Moore	1872	George C. Smith	1914
John G. Eby	1872	Clark C. Myers	1914
David B. Eby	1873		

## Ministers Moved In

Robert Badger	1858	Eli Troxel	1870
Paul Wetzel	1865	George K. Miller	1920

## Pastors

Clyde C. Cripe	1920-1921	U. H. Hoefle	1928-1930
Wm. U. Wagner	1921-1924	Mark Schrock	1930-1933
O. E. Stern	1924-1928	John F. Burton	1933-

## Elders

Daniel Fry	1859-1864	P. R. Keltner	1906-1920
Enoch Eby	1864-1887	John Heckman	1920-1926
J. G. Royer	1887-1890	Ira Weaver	1926-1929
Abram Lutz	1890-1898	G. L. Wine	1929-1930
D. B. Eby	1898-1898	U. H. Hoefle	1930-1931
J. G. Royer	1898-1901	Forest Eisenbise	1931-1932
Wm. K. Moore, Allen		Niels Esbensen	1932-1933
Boyer and J. H.		John F. Burton	1933-
Moore	1901-1906		

**West Branch—1846****Charter Members**

David Butterbaugh	Maria Miller
Catherine Butterbaugh	Mrs. David F. Miller
John Barnhizer and wife	Solomon Nalley and wife
Susan Coffman	John Price, Sr., and wife
John Fridley and wife	Daniel G. Price and wife
David Funk	Samuel C. Price
Lydia Funk	Mrs. Lucinda Shaw
Samuel Garber	Joshua Slifer
Mary Garber	Sarah Slifer
Barbara Hitt	John Stover and wife
Catherine Hershey	Abram Toms and wife
Isaac Hershey and wife	Elizabeth Toms
Jacob Long	Sarah Wallace
Catherine Long	Mrs. Katie Wolf
Isaac Long	Daniel Zellers
Daniel Moats and wife	Mary Zellers
John Miller	

Resident Ministers	When Organized
Jacob Long	Samuel Garber

**Ministers Elected**

Isaac Hershey	1846	William Davis	1876
David E. Price	1859	Benjamin Stouffer	1885
Jacob Burner	about 1863	Lewis Wallace	1892
John W. Moats	1865	David A. Rowland	1900
Melchor E. Newcomer	1869	Samuel S. Plum	1902
Emanuel Newcomer	1869	Andrew Butterbaugh	1913
Samuel Long	1872	Ralph Fry	1939
William Smith	1873		

**Ministers Moved In**

Michael Emmert	1860	Samuel Haldeman	1884
John Early	1872	John Dierdorff	1893

**Pastors**

Samuel S. Plum	1906-1931	E. Wayne Gerdes	1938-
Merle Hawbecker	1931-1938		

**Elders**

Jacob Long	1846-1860	Melchor Newcomer	1888-1906
Samuel Garber	1860-1868	Samuel S. Plum	1906-1931
Michael Emmert	1868-1881	Merle Hawbecker	1931-1938
Edmund Forney	1881-1886	W. E. West	1938-

**Yellow Creek—1848****Charter Members**

Allen Boyer	Michael Lauver
Leah Boyer	Catherine Lauver
Daniel Fry and wife	William Miller
Lydia Jourdan	Joseph Rush
Benjamin H. Kepner	Joseph Sousman
Sarah Kepner	Hannah Sousman
John Lauver	Dr. Frederick Voight
Christina Lauver	Wilhelmina Voight

**Resident Ministers When Organized**

Daniel Fry	John Lauver
Daniel B. Keefer, minister, died 1846, before church was organized.	

**Ministers Elected**

Benjamin H. Kepner	1850	Frank Gilbert	1893
Jacob Delp	1871	Lewis E. Keltner	1895
George Studebaker	1874	August Kuhlman	1889
Wm. H. Eisenbise	1878	Arthur Bryan	1906
Samuel Studebaker	1881		

**Ministers Moved In**

Enoch Eby	1855	Marcus Fowler	1870
Robert Badger	1858	David B. Eby	1874
David Barklow	about 1860	Charles E. Delp	1898
Solomon Mattis	1870	Charles E. Delp	1907

**Pastors**

Franklin J. Byer	1917-1917	Cecil Sell	1928-1930
Ira Weaver	1917-1920	Dewey B. Cave	1930-1935
Irvin L. Erbaugh	1920-1924	J. F. Burton	1935-1938
Roy E. Stern	1924-1928	Galen G. Gerdes	1938-

**Elders**

Daniel Fry	1848-1881	U. H. Hoefle	1928-1931
David B. Eby	1881-1898	Dewey B. Cave	1931-1933
Franklin Myers	1898-1910	I. D. Leatherman	1933-1935
P. R. Keltner	1910-1924	J. F. Burton	1935-1938
August Kuhlman	1924-1925	Galen G. Gerdes	1938-
Ira Weaver	1925-1928		



**Wisconsin Churches****Ash Ridge—1854**

Members as of 1860

John Bowman	Levi Pippenger
Lucinda Bowman	Elizabeth Pippenger
Israel Davis	Frances Replogle
Rebecca Davis	Barbara Summers
Polly Fazel	Catherine Summers
Susan Fazel	Jacob Troxel
Daniel Foutz	Martha Troxel
Mrs. Daniel Foutz	Henry Troxel
Henry Lint	Katherine Troxel
Mrs. Henry Lint	David Troxel
Daniel Miller	Mary Troxel
Mary Miller	Anna Troxel
Solomon Pittenger	Andrew Troxel
Mary Pittenger	Barbara Troxel

Resident Minister When Organized: Eli Troxel.

**Ministers Elected**

David Troxel	1854	Jacob Bear	1864
Henry Troxel	1854	John Sheppard	1866
Joseph Elliott	1860	Thomas Patten	1867
Jacob Troxel	1861	John Patten	1879
Caleb John Fogle	1863	G. L. Fruit	1904

**Ministers Moved In**

Jacob Grew	Michael Henderson
Elias Troxel, Jr.	Charles E. Brown

**Pastors**

David A. Rowland	1903-1906	G. L. Fruit	1906-1927
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**Elders**

Uncertain	1854-1875	John Heckman	1899-1901
D. M. Miller	1875-1885	C. C. Price	1901-1903
Joseph Amick	1885-	David A. Rowland	1903-1907
David B. Eby	-1892	G. L. Fruit	1907-1927
D. E. Brubaker	1892-1899		

**Barron—1888****Charter Members**

Eli and Jennie Bowman	Kate Lewis
Louisa Barton	Synthia Lake
Mary Barton	John and Mary McAdams
James and Ida Cramer	William and Della Rhodes
Susan Clemmens	O. H. and Lucinda Perry

Martha Rose	C. C. and Rachel Williams
Jane Sigler	L. M. and Etta Williams
Belle Sands	Henry and Adacary Woods
B. F. and Melinda Williams	

Resident Minister When Organized: Eli Bowman

Minister Moved In: E. E. Joyce, 1898

#### Ministers Elected

C. L. Salisbury	1898	J. J. Wassam	1900
O. H. Perry	1898	Frank Hall	1900

#### Elders

Henry C. Baker	1898-1898	_____	1906-1908
S. A. Honberger	1898-1899	W. H. Byer	1908-1911
C. P. Rowland	1899-1904	C. A. Brallier	1911-1912
C. C. Price	1904-1906	W. H. Byer	1912-1913

### Chippewa Valley—1879

#### Charter Members

Henry Baker, Sr.	Mary Ann Joyce
Martha Baker	Joseph Keck
Samuel H. Baker	Magdalene Keck
Mary Baker	Hannah Moser
J. A. Baker	Emeline Moser
L. M. Baker	Joseph Mishler
Henry C. Baker	Rebecca Mishler
Katoe Baker	Joseph Morrison
Benjamin Clemmens	Ida Robins
Mrs. Susan Clemmens	Levi Stanton
George Hower	Viola Stanton
Esther Hower	D. B. Thomas
Catherine Hoover	Elizabeth Thomas
Henderson Joyce	Jacob Wheeler

Resident Minister When Organized: Samuel H. Baker

#### Ministers Elected

Henry C. Baker	1879	Lester Root	1907
Jacob Wheeler	1881	Howard Peden	1923
E. E. Joyce	1896	Clyde Hicks	1924

#### Pastors

Clinton I. Weber	1920-1924	Howard Peden	1930-
Lewis Hyde	1924-1930		

## Elders

Samuel H. Baker	1879-1886	Ralph Rarick	1921-1924
Henry C. Baker	1886-1917	Lewis Hyde	1924-1930
G. L. Fruit	1917-1919	D. D. Funderburg	1930-
C. C. Price	1919-1921		

## Maple Grove—1887

## Charter Members

Wesley Berry	William Llewellyn and wife
Rose Ann Berry	Almon Mock
Samuel H. Baker	Phoebe Mock
Mary Baker	Samuel Mitchel and wife
Miss Baker	Betsie Shock
Charles Clemmons and wife	A. Shock and wife
John Gaudu and wife	Lewis Shock and wife
Charles Holberg and wife	Henry Shock

Resident Minister When Organized: Samuel H. Baker

Minister Elected: Clayton Mock, 1928

## Ministers Moved In

T. D. Van Buren	1888	John Patten	1898
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## Pastors

James M. Moore	1905-1906	George Shade	1918-1925
W. H. Byer	1906-1908	D. C. Crouch	1926-1928
F. A. Myers	1908-1910	F. M. Hollenberg	1928-1930
W. H. Greenawalt	1910-1912	O. L. Harley	1930-1933
J. M. Myers	1912-1918	Lewis Hyde	1933-

## Elders

Samuel H. Baker	1887-1894	S. C. Miller	1918-1920
T. D. Ban Buren	1894-1899	C. C. Price	1920-1922
C. P. Rowland	1899-1904	Ralph Rarick	1922-1924
John Heckman	1904-1906	George Shade	1924-1925
W. H. Byer	1906-1913	M. R. Zigler	1925-1929
J. G. Royer	1913-1917	F. M. Hollenberg	1929-1930
None	1917-1918	D. D. Funderburg	1930-

## Rice Lake—1918

## Charter Members

Floyd Beck	Mrs. Frank Feldkirchner
W. H. Eiler	J. E. Morphew
Mrs. W. H. Eiler	Mrs. J. E. Morphew
Frank Feldkirchner	Paul Morphew



Nels Prytz  
Mrs. Nels Prytz  
Esther Prytz  
L. H. Root

Mrs. L. H. Root  
Hazel Root  
L. T. Vine  
Mrs. L. T. Vine

#### Pastors

J. E. Morphew and		Wm. A. Deardorff	1933-1935
W. H. Eiler	1918-1922	Vacant	1935-1938
A. S. Brubaker	1922-1933	C. A. Bryan	1938-

#### Elders

John Heckman	1918-1919	D. D. Funderburg	1930-1934
S. C. Miller	1919-1922	J. W. Lear	1934-1938
Ralph Rarick	1922-1924	Board of Adm.	1938-1939
M. R. Zigler	1925-1930	John Heckman	1939-

#### Stanley—1919

##### Charter Members

Wesley Berry	Ida Mae Myers
William Cripe	Ralph Myers
Laura Cripe	Emma Minkler
Francis Cripe	Arthur Neyhart
Ira Cripe	Lucile Neyhart
Lewis Gilman	Frank Richards
Mrs. Mary Gilman	Ella Richards
Charles Guyer	D. M. Stong
Mrs. Charles Guyer	Pearl Stong
Conent Guyer	Ryland Stong
O. W. Henderson	Gladys Shock
Faith Henderson	Harold Shock
Morrison Henderson	Norma Shock
Edgar Henderson	Joe Shock
James Henderson	Selma Shock
Fannie Henderson	Monroe Ulrey
Bertha Lagault	Lizzie Ulrey
Almon Mock	William Ulrey
Mrs. Phoebe Mock	Jacob Winkler
Ezra Mock	Nora Winkler
William Mock	Clara Winkler
Katie Mock	Nada Winkler
Harry Miller	Irma Winkler
Ada Miller	Murray Winkler
Morrissa Miller	Lee Winkler
J. M. Myers	Jess Winkler
Ida M. Myers	Hamp Winkler
Galena Myers	Goldie Winkler
Royce Myers	

## Pastors

W. W. Gibson	1919-1920	F. M. Hollenberg	1928-1930
Ralph Rarick	1920-1924	O. L. Harley	1930-1933
Clarence Gnagey	1924-1926	Lewis Hyde	1933-
Donald Crouch	1926-1927		

## Elders

S. C. Miller	1919-1920	M. R. Zigler	1924-1929
C. C. Price	1920-1922	F. M. Hollenberg	1929-1930
John Heckman	1922-1924	D. D. Funderburg	1930-

## White Rapids—1920

## Charter Members

William Anglemyer and wife	William Kulp and wife
Ray Anglemyer and wife	H. W. McClellan and wife
William A. Anglemyer	Walter McClellan
Agnes Anglemyer	Catherine Perry
Grace Anglemyer	Clara Root
Levi Bontrager and wife	August Werner and wife
Clement Bontrager	Otto Werner
J. F. Edmister and wife	Ernest Werner
George Keim and wife	Anna Werner

Resident Minister When Organized: J. F. Edmister

Ministers Elected: Walter McClellan, 192—; Clement Bontrager, 1920

Minister Moved In: O. L. Harley, 1921

## Elders

C. C. Price	1920-1923	O. L. Harley	1923-
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## Worden—1904

## Charter Members

Jacob Cripe	Joseph Felix and wife
Joel Cripe	James Henderson and wife
Mrs. Ann Cripe	O. W. Henderson
A. A. Cripe and wife	Faith Henderson
Dora Cripe	Ed Henderson
Katie Cripe	Lee Henderson
William Cripe	Cassie Jones
Laura Cripe	S. B. Michaelson
Jesse Cripe	Mrs. S. B. Michaelson
Rufus Cripe	Charles Neyhart and wife
I. D. Cripe	John Patten and wife
Peter Cripe	Milton Patten and wife

Lydia Patten  
 Cora Patten  
 Ina Patten  
 Jacob Stong and wife  
 Phenton Stong  
 Samuel Stong  
 John Stong and wife  
 David Stong

Laura Stong  
 Myra Stong  
 Henry Stong and wife  
 Samuel Ulrey  
 D. B. Ulrey  
 T. D. Van Buren and wife  
 George Van Buren  
 Jacob Winkler and wife

Resident Ministers When Organized: John Patten, T. D. Van Buren

Minister Moved In: Marvin Kensinger, 1920

#### Pastors

W. I. Buckingham	1906-1908	Clarence Gnagey	1924-1926
W. H. Byer	1908-1911	D. E. Crouch	1926-1927
None	1911-1912	None	1927-1928
J. M. Moore	1912-1913	F. M. Hollenberg	1928-1930
J. M. Myers	1913-1919	O. L. Harley	1930-1933
Ralph Rarick	1919-1924	Lewis Hyde	1933-

#### Elders

H. C. Baker	1904-1906	S. C. Miller	1917-1921
W. I. Buckingham	1906-1909	C. C. Cripe	1921-1923
W. H. Byer	1909-1911	Ralph Rarick	1923-1924
S. H. Baker	1911-1911	M. R. Zigler	1924-1929
John Heckman	1911-1912	F. M. Hollenberg	1929-1930
James M. Moore	1912-1913	D. D. Funderburg	1930-
J. G. Royer	1913-1917		

#### Elders Ordained

Henry Strickler	*1841	Michael Bollinger	†1860
Joseph Emmert	*1842	Isaac Hershey	†1862
Jacob Long	*1845	Martin Myers	*1863
Daniel Fry	*1848	Jonathan Lichty	*1864
Samuel Garber	†1850	David E. Price	1864
John Sprogle	1850	Enoch Ebby	1864
Henry Myers	*1854	John Pittenger	*1864
David Rittenhouse	*1854	Henry Martin	1869
Samuel Lehman, Sr.	*1854	David Miller	†1870
Christian Long	†1854	John Forney	1870
Andrew Dierdorff	1858	Jacob S. Hauger	*1871
Michael Emmert	*1860	Edmund Forney	1873
Michael Sissler	†1860	Christian Martin	†1874

\* Before

† About



Jacob Sollenberger	†1874	I. R. Young	1907
Levi Raffensbarger	1876	M. M. Sherrick	1907
Samuel Crist	†1876	William Lampin	1907
Daniel M. Miller	1876	G. L. Fruit	1907
Samuel H. Baker	1877	David B. Senger	1907
George D. Zollers	1878	P. F. Eckerle	1907
J. H. Moore	1880	Israel Stees	1907
Daniel Dierdorff	1881	Samuel Studebaker	1909
David B. Eby	1881	Oliver D. Buck	1909
J. G. Royer	*1881	Clarence W. Lahman	1909
Joseph Amick	*1882	August Kuhlman	1909
Henry C. Baker	1886	Ezra Flory	1910
Melchor S. Newcomer	1887	B. Frank Heckman	1911
Emanuel Newcomer	1888	Homer Bright	1911
Joseph C. Lahman	1890	Paul Mohler	1911
David Rowland	1891	Charles E. Delp	1913
Wm. H. Eisenbise	1891	E. E. Eshelman	1913
Franklin Myers	1891	O. P. Haines	1913
P. R. Keltner	1892	S. C. Miller	1914
Thomas D. Van Buren	1894	Ira Frantz	1915
Simon E. Yundt	1895	Franklin J. Byer	1916
I. Bennett Trout	1896	Ezra Lutz	1916
Cyrus M. Suter	1897	Jesse Smeltzer	1916
Collin P. Rowland	1898	J. Hugh Heckman	1916
John Heckman	1899	Thomas A. Eisenbise	1916
Ephraim P. Trostle	1900	Jacob S. Zimmerman	1916
Allen Boyer	1901	Amos R. Eikenberry	1916
W. R. Miller	1901	John S. Noffsinger	1916
Wm. K. Moore	1901	Charles H. Keltner	1916
W. L. Eikenberry	1901	J. J. Johnson	1916
Michael W. Emmert	1901	David E. Gerdes	1916
William E. Trostle	1901	William H. Grater	1916
Collin C. Price	1901	H. P. Garner	1916
E. E. Joyce	1901	L. H. Root	1916
Henry Baum	1901	Clinton W. Stauffer	1917
David A. Rowland	1903	Frank N. Sargent	1917
Calvin McNalley	1904	Ira Sillenberger	1917
Harvey Barkdoll	1904	Ira Weaver	1918
Jacob Delp	1905	Levi S. Shively	1918
David D. Culler	1905	Benjamin F. Summer	1918
Galen B. Royer	1905	Irvin J. Gibson	1918
Demitreis Cheregotis	1905	Nelson Shirk	1918
J. E. Miller	1905	R. H. Cox	1918
Jacob Harrison Crouse	1906	J. M. Myers	1918
Samuel S. Plum	1906	O. E. Messamer	1919
Joseph Stitzel	1906	Grover L. Wine	1919
J. Scott Snively	1906	G. G. Canfield	1919
Samuel I. Newcomer	1906	Chalmer G. Shull	1920
James M. Moore	1906	Elmer Wagoner	1920

\* Before. † About.

Roy Dilling	1920	Paul E. Wingerd	1927
J. E. Keller	1920	E. R. Henricks	1927
H. A. Claybaugh	1920	M. L. Kimmel	1927
Elgin Moyer	1920	Clifford Paul	1927
Ernest G. Hoff	1920	J. Emmert Stover	1927
John S. Flory	1920	Oscar W. Neher	1927
Ralph G. Rarick	1921	Cecil Sell	1928
J. W. Fyock	1921	Jefferson Mathis	1928
Paul B. Studebaker	1922	Fred M. Hollenberg	1928
Owen L. Harley	1923	Niels Esbensen	1930
Omer B. Maphis	1923	Burton Metzler	1930
Floyd E. Mallott	1923	E. Wayne Gerdes	1931
Merlin C. Shull	1923	J. Frank Baldwin	1931
M. R. Zigler	1923	Howard Peden	1933
H. Spenser Minnich	1923	B. F. Waas	1933
A. S. Brubaker	1924	Arthur Warner	1933
George Shade	1924	J. Clyde Forney	1935
Galen T. Lehman	1925	Ora Huston	1935
Roy E. Stern	1926	Galen G. Gerdes	1937
John W. Miller	1926	Roy White	1939

### Mission Board Members

John Wales	1878-1882	M. W. Emmert	1903-1913
Benjamin Swingley	1878-1884	John Heckman	1905-1915
Joshua Slifer	1878-1884	C. W. Lahman	1905-1912
John W. Price	1878-1890	Grant Mahan	1905-1908
Samuel Riddlesbarger		John H. Fike	1908-1911
	1878-1891	Elmer Zuck	1909-1923
C. P. Rowland	1882-1897	James M. Moore	1911-1916
Daniel Zellers	1884-1894	J. H. B. Williams	1912-1917
D. R. Price	1892-1902	Ezra Flory	1914-1925
C. H. Hawbecker	1894-1908	S. S. Plum	1915-1930
John Buck	1896-1905	O. D. Buck	1916-
Willoughby Felker	1899-1904	C. C. Price	1917-1922
J. H. Rohrer	1900-1905	A. C. Wieand	1922-1927
Wm. E. Trostle	1901-1903	M. R. Zigler	1924-1928
Wm. Lampin	1904-1905	G. L. Wine	1925-1929

### Board of Administration

In 1929 the Board of Administration was approved by the district meeting. This is an effort to unify the several district activities. The members are not listed here as you will be able to find their names from year to year in the Minutes of the District Meeting.

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